

MUSLIMS AND SANSKRIT



RASHTRIYA SANSKRIT VIDYAPEETHAM

(University established under section 3 of the Universities Act, 1907)

important among them was the intermediaries between the ruling rulers.

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MUSLIMS AND SANSKRIT

मानकर संस्कृत को भारत-संघ की राजभाषा बनाया गया होता तो आज भारत स्वर्णपक्षी के रूप में पुनर्प्रतिष्ठित होता।

भारतरत्न बाबा साहब डॉ० अम्बेडकर ने बड़े ही प्रयास से संस्कृत भाषा को संविधान में स्थान दिलाया। (क) भारत संघ/सरकार का कुल वाक्य है “सत्यमेवजयते” जो मुण्डकोपनिषद् से लिया गया है। (ख) संविधान के अनुच्छेद-351 में राजभाषा हिन्दी की शब्द-सम्पदा को समृद्ध करने के लिए प्रमुखतः संस्कृत भाषा से शब्द लेने का प्राविधान किया। (ग) किसी क्षेत्र विशेष की भाषा न होने के बावजूद भी आठवीं अनुसूची में क्रमांक-14 पर संस्कृत भाषा को प्रतिष्ठित किया। इससे यह प्रमाणित होता है कि डॉ० अम्बेडकर संस्कृत के सच्चे हिमायती थे।

अप्रतिम मेधावी डॉ० अम्बेडकर का ऋणी भारतवर्ष ही नहीं, सम्पूर्ण मानवता है, जिन्होंने समाज के प्रत्येक वर्ग को विशेषकर शोषित एवं दलित वर्ग को स्वाभिमान के साथ जीने का मार्ग प्रशस्त किया। आज आवश्यकता है कि संस्कृत भाषा को जनग्राह्य एवं जनभाषा के रूप में पुनर्प्रतिष्ठित कर डॉ० अम्बेडकर तथा महान राष्ट्रभक्त मियाँ नजीरुद्दीन अहमद आदि संस्कृत भाषा के समर्थकों को हम सब सच्ची श्रद्धांजलि दें।

सरकार को डॉ० अम्बेडकर के संस्कृत प्रेम को ध्यान में रखते हुए संस्कृत भाषा को राजकीय प्रोत्साहन देना चाहिये। इस विषय में निवेदन है कि -

1. अम्बेडकर ग्रामों में “डॉ० अम्बेडकर संस्कृत पुस्तकालय” की स्थापना होनी चाहिये जिनमें संस्कृत भाषा के ग्रन्थ रखे जाँय तथा इन ग्रामों में संस्कृत-सम्भाषण शिविर चलाये जाँय ताकि संस्कृत को जनभाषा के रूप में प्रतिष्ठित किया जाय। संस्कृत सम्भाषण प्रशिक्षण के रूप में नियुक्ति में दलित एवं अल्पसंख्यक वर्ग के सदस्यों को वरीयता दी जाय।
2. ऐसी नौकरियाँ सृजित की जाँय जिसमें संस्कृत-भाषा के संज्ञान एवं सम्भाषण की प्रत्यक्ष आवश्यकता हो। यथा-प्राथमिक विद्यालयों में संस्कृत अध्यापक की नियुक्ति।
3. प्रादेशिक/राष्ट्रीय प्रतियोगी परीक्षाओं में संस्कृत भाषा के माध्यम से उत्तर देने वाले तथा सम्भाषण के माध्यम से मौखिकी परीक्षा देने वाले अभ्यर्थियों को विशेष वरीयता दी जाय।
4. देश में प्रत्येक स्तर पर संस्कृत विषय का अध्ययन-अध्यापन संस्कृत के माध्यम से सुनिश्चित किया जाय।

साठन : बेंठक डाहण-१ सोनहर-१
 साठक नगर, दोपहर १२ बजे
 इंडिया कोट मल्ला विकास मंडल :
 बेंठक, बिहठल भाई पटेल हाउस,
 रफी मार्ग, दोपहर १२-३० बजे.
 आबल भारतीय अनुसंधान जाति
 युवजन समाज : बेंठक, १८५/७-ए.
 कृष्ण गली नं. ४, मांजपुर, शाहदत,
 प्रातः १० बजे.
 उत्तराखण्ड राज्य निर्माण पौरवट -
 आम सभा, २५, सेटल मार्केट, लोदी
 रोड, दोपहर २ बजे.
 कोडिया विकास मण्डल (गढ़-
 बाल) : बेंठक, ४/२९, डॉ. ई. एस.
 यू. कालोनी, महाराणी बाग, दोपहर
 १ बजे.
 जिला पिठांगरु भानु सम्मेलन :
 बेंठक, १५४, तिलक खण्ड, गिरा नगर,
 कालकाजी, अपराह्न २ बजे.
 अन्तरराष्ट्रीय श्रीकृष्णभावनामृत
 संघ : आध्यात्मिक कीर्तन, कन्स्टी.
 द्यूशन क्लब हान, रफी मार्ग, अप-
 राह्न ४ बजे से.
 सनातनधर्म महासभा : आचार्य
 प्रभाकर का प्रवचन, मानस केन्द्र,
 यमुना तट, बेला रोड, प्रातः ८ बजे से.
 श्री जयमेश्वरम (विष्णोई मन्दिर):
 हवन एवं सत्संग, १० गणेश नगर
 उद्विषा, रेल काटक के पास, प्रातः
 ११ बजे.
 श्री देवी सम्पद सत्संग मण्डल :
 सत्संग व प्रवचन, ए-११८, अष्टोक
 बिहार, प्रातः ९-३० बजे से.
 समरा बुद्ध विहार प्रबंधक मंड :
 'बोधिसत्व और सम्मत् सम्पद' विषय
 पर साप्ताहिक धम्मदत्तना,
 पौडचमपुर्ण, प्रातः ९ बजे.
 अर्थसमाज की सभा : माडल
 बस्ती छोदीपुरा-श्री बनधारीलाल
 सादों का प्रवचन, प्रातः ९-३० बजे,
 सरस्वती विहार-साप्ताहिक सत्संग,
 ए-१५७, प्रातः ८-३० बजे, रानीबाग-
 श्री मुद्रीराज शास्त्री का उपदेश,
 प्रातः ९ बजे, सदर बाजार-डा. जय-
 नाथयण वर्मा का प्रवचन, प्रातः ९
 बजे, (अनारकली) मन्दिर मार्ग-
 डा. तीर्थराज शास्त्री का प्रवचन,
 प्रातः १० बजे.
 एंड एम्प्लाइज एसोसियेशन :
 मासिक सभा, गंजर मार्केट, फ्लैट नं.
 २९, प्रातः १० बजे.
 श्री सनातनधर्म हरी संकीर्तन
 सभा : सभायण सत्संग, ३१८३, राम
 बाजार, पौरीगंठ, दोपहर १२ बजे से.

सपोर्ट चालक
ल करेंगे
(दवाता द्वारा)
 माल कर में प्रवास प्रविष्टि की
 विध्व के विरोध में टूक मासिकों की
 वगत १ मार्च से आरंभ हडताल के
 कारण दिल्ली की सीमा से हून रायों
 में तथा वहाँ से गुजर कर अन्यत्र
 जान वाले टूकों का संचालन बन्द
 होने से दिल्ली में माल का अतिव्यय
 प्रभाव हो गया है. एक सूचना के
 अनुसार रेलवे से भी गैर सरकारी
 गैर पर माल की बुकिंग बंद की गयी
 है.

स्थान आसन्न है. इनमें मा परम
 आतियों / जनजातियों के उन प्रत्य
 जिनका अभिनय कला से संबंध रा
 प्रांय प्रत्याक्षी उपलब्ध न हो सके
 इन रिक्त स्थानों की पूर्ति कर ली
 पात्रता : ३० वर्ष आयु तक के नवयु
 रायर सैकेंड्री या इरके समकक्ष
 हो और अपेक्षित प्रतिभा तथा अभि
 कन १० नाटकों में अभिनय का अ
 सकते हैं. अनुसूचित जाति/जनजा
 में पांच वर्ष की छुट दी जाएगी. विज्ञे
 विद्यार्थियों के लिए विद्यालय में ३
 छात्रवृत्तियों की व्यवस्था है.
 दिल्ली से बाहर के विद्यार्थियों
 भी उपलब्ध हैं. विद्यालय में प्रवेश
 कटस) तथा निर्धारित आवेदन पत्र प्र
 का रेखांकित पोस्टल आर्डर निर्देश
 नयी दिल्ली के नाम भेजें. प्रवेश
 डाक द्वारा ही भेजें. जून १९८२ में प्रवेश
 शिक केन्द्रों, दिल्ली, कलकत्ता, मद्रास

संप्रदायों /
 जायगी
 तियों के
 वयों से
 वन्होंने
 णों की
 क्रम से
 न कर
 आयु
 यांय
 कठ
 विधा
 प्रोप्ते-
 विषय
 लय,
 स्टड
 प्रादे-

आइये

पूसा कृषि विज्ञान

१० से ११ मार्च १९८२

मुख्य विषय : राहों की रंग-प्रतिरोधक । उनकी उत्पा-
 दन तकनीक तथा
 कृषि महिलाओं, कृषि युवाओं तथा कृषि कार्यकर्ताओं के लिए
 विशेष कार्यक्रम.

समय

पूर्वा. ९ से अप. ४-३० बजे तक : खेत, कार्य-प्रदर्शन तथा प्रदर्शनी
 देखने आइये.
 अप. २-३० से अप. ४-३० बजे तक : प्रार्तिदन कृषक-वैज्ञानिक
 परिचर्चा.

भारतीय कृषि अनुसंधान संस्थान

नयी दिल्ली-११००१२.
 डॉ ए बी पी ८१८ (१८) ८१



BORN 15th March 1931

अच्छा हाँ जी वाला है
 फिर ना बाई वै खाँ जी
 वप खाना फिर ना
 बाई वै खाँ जी वाला है ।

JANAK RAJ MALIK
 O BORN GUIDING STAR
 MAKE US ALERT
 BLESS US FROM HEAVENS
 TO ALL EVILS AVERT
 In the cherished & sweet
 memory of Late SHRI JANAK
 RAJ MALIK Ji Bhajan Kirtan
 will be performed followed
 by Bhandara for all in
 SUDERSHAN MANDIR
 Old Rly Road, Gurgaon,
 on 15th March Morning
 Affectionally remembered by
 SMT SUDERSHAN MALIK
 (Wife)
 INDER RAJ MALIK (Son)
 SANJEEV MALIK (Son)
 ANIL MALIK (Son)
 SMT SUNITA MALIK
 (Daughter-in-law)
 JSISA E-14 Narian Vihar
 New Delhi-110028
 Tel 535605 533417 539742
 521183 261744

एशिया में साड़ियों की सबसे बड़ी सेल

दिल्ली में: प्रिजोफिचन एंड जाल की दुकानें

दुकान नं: 78, देश बन्धु गुप्ता मार्केट करालला, नई दिल्ली-11

नकली सेवा से बचिए, दुकान का नाम व जाल पर लगे हुए आदर्श साड़ियों का नमूना

ये सेल १४-३-८२ से लेकर २५-३-८२ तक चलेंगी (गोमहार बन्द)

विशेष सूचना - मार्केट के बाहर दालाल अपना	कमीशन बचाने के लिए पकड़त हैं उनसे बचो
१. साड़ी अमरीकन डिफान ७५/- वाली ४५/- में	१८. साठन जाल जरी वाला १५७५/- .. ६५०/-
२. क्रीम सिल्क १००/- .. ६२/- ..	१९. बनारसी सिल्क शोल्डर ६३०/- वाली ३४०/- में
३. नागालैंड सिल्क प्रिंट विट ११५/- .. ६५/- ..	अतिनाकाद जरी चैक बाडर बुटी ३२५/- .. १७०/-
क्लाउज	बनारसी बटिया बाडर बुटी ५३०/- .. २९५/-
४. साड़ी गयल डिफान प्रिंट ११० .. ६५/- ..	महाराजा प्रिंट डिफान साठन ७४०/- .. २८०/-
५. पूना सिल्क कन्ट्रास्ट बाडर १४०/- .. ७०/- ..	मैसूर जारजट बाडर बुटी ५३०/- .. २७५/-
विट क्लाउज	साड़ी शान्ति निकेतन बेलबट ४३५/- .. २६०/-
६. सिलसिला चैक जरी डिफान ११०/- .. ११५/- ..	प्यार सिफान मुकेश साड़ी २६०/- .. १८५/-
७. लकी कपडन १००% २४०/- .. १३५/- ..	साठथ सिल्क टमल जरी ३१०/- .. २१०/-
डिफान डिजाइनदार	साठथ सिल्क कन्ट्रास्ट ३३५/- .. १८०/-
८. बाईनिंग प्रोलेस्टर प्रिंट १७५/- .. ११०/- ..	साठथ सिल्क कन्ट्रास्ट जरी बाडर ४३५/- .. २३०/-
९. डिफान पर बाटले का जाल २६५/- .. १४०/- ..	
१०. लखनऊ सिप्ली बर्क फैसी	
हाम ३४०/- .. २१०/- ..	
११. अमरीकन नकली काम फैसी ११५/- .. १३५/- ..	
१२. प्यार सिल्क टिशू प्रेच काम ४६५/- .. २८०/- ..	
१३. साड़ी डिफान १००% यूनो नं. III २१०/- .. १७५/- ..	
१४. कटोई का जाल लखनऊ ४५०/- .. २३५/- ..	
१५. बनारसी सिल्क जारजट ३७५/- .. १७०/- ..	
१६. नारी बीडिंग आरगजा जाल ६२५/- .. २८०/- ..	
१७. बीडिंग जाल जरी वाला ६१०/- .. ३६५/- ..	

For Gents:-
 टैरिफाट डार्क शेट जॉय ७ रंग में १०/६० मी. ---
 सफारी सुटिंग ५२/- ६०/- मी. वाली ३८/- ४०/- मी.
 सफारी सुटिंग ६५/- ९५/- .. ४५/- ६५/- ..
 सफारी सुटिंग बाडर ११२/- .. ७५/- ..
 गंगाडीन सफारी ८५/- १८१/- .. ५५/- ६५/- ..
 सुटिंग
 खन जेन फैसी २४/- ३८/- .. १७/- २५/- ..
 मॉडिंग डिजाइनदार २८१/- ४९१/- .. २००/- ३००/- ..
 पौलीगस्टर प्रिंट ३५/- ४५/- .. २५/- ३५/- ..

Muslims and Sanskrit

Attempts to rewrite the history of the Indian sub-continent have tended to distort the picture of its cultural unity. The medieval period is represented as an incessant conflict between Hindu and Muslim, Hindu and Hindu, Muslim and Muslim. Little note is taken of the Hindu-Muslim exchanges that took place in the fields of literature and religion, sometimes under royal patronage and sometimes despite the hostility of the rulers. BARAKAT AHMAD presents a balanced view of history recalling the contribution of Muslims to Sanskrit literature and learning.

THE acrimonious and ultimately the violent debate which preceded the creation of Pakistan, and the subsequent attempt to rewrite the history of the subcontinent — both in India and Pakistan — have distorted the picture of our cultural unity. Some eyebrows are, therefore, bound to be raised at the heading of this article. The cultural contact between the Hindus and the Muslims has never been dependent on the political expediency of their rulers. The initial contact between the two took place before the Arab invasion of Sindh and the Afghan invasion of northern India.

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lating Sanskrit books into Arabic.

The association of Muslims with Sanskrit, so auspiciously begun under Caliph al-Mansur, reached its zenith under Sultan Mahmud of Ghazni whose armies carried away al-Biruni from Khawarizm to Ghazni in 1018. A profound scholar of Greek, Roman and the ancient Iranian sciences Abu Raihan B. Ahmad al-Biruni was the first Muslim scientist who came to India in the vanguard of Mahmud's armies and stayed on in the country to study Indian sciences and to learn from Hindu wisdom. Though Sanskrit had ceased to be the language of every day discourse in eleventh century India, al-Biruni knew that it represented a different level of civilisation than that of the local languages actually spoken by the people. Sanskrit was the key not only to what was valuable in Indian civilisation, but what was the very essence of that civilisation.

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C.E. Sachau, the German editor and translator of this history, which is popularly known as al-Biruni's *India*, remarks: "If in our days a man began studying Sanskrit and Hindu learning with all the help afforded by modern literature and science many a year would pass before he would be able to do justice to the antiquity of India to such degree of accuracy as al-Biruni has done in his *India*."

Al-Biruni translated not only Patanjali's *Yogasutras*, Ishwar Krishna's *Samkhya-Sanka* and Varahamihira's *Brhatsamhita* and Laghu Jataka into Arabic, but did something more. He trans-



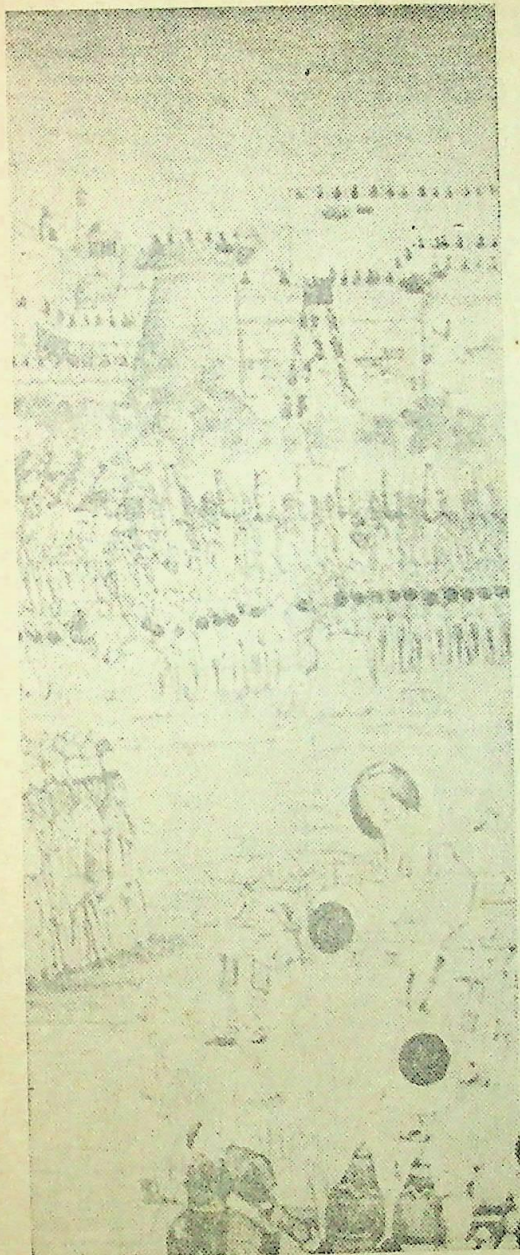
The Mughals revived interest ground by local languages, so pleased with Badayuni's *Tarikh Ashrafis*. In the reign of Aurangzeb music was translated into Persian.

lated into Sanskrit Euclid's *Elements* and Ptolemy's *Almagest*. He represented what Gibb calls that "happy and fertile blend of Arabic and Indian literatures which is one of the best fruits of Muslim civilisation".

These Muslim translators of Sanskrit texts were the media through which Indian numerals, the decimal system and astronomy passed to the West.

During the Sultanate period Amir Khusrau continued the tradition of building bridges between the Hindus and Muslims. What al-Biruni did in the fields of science and philosophy, Amir Khusrau did in the field of music and poetry. Though he did not translate anything from Sanskrit into Persian, his *Diwan*

Perspectives



in Sanskrit which had been relegated to the background by the emperor Akbar (seen at left peering at a book) was translated into Persian by Aurangzeb (seen at right) a scholarly Sanskrit work on the Ramayana that he awarded him 150 Ashrafis.

lawis, especially Nuh Siplhr, the time Skies, show the great influence of Sanskrit on his works. In this mathnawi Khusrav devoted a whole section of more than 400 verses, the Third Sky, to the praise of India. He compares India to Paradise, and shows that because of its flowers and fruits, climate and culture it is better than any other country. Amir Khusrav claimed, "I am an Indian Turk and my answers are in Hindi". During the same period Abdul Aziz Shams Lahauri translated the Mahabharata and another work in Sanskrit, whose name has been lost, translated Amrit Kund into Persian. Amrit Kund was translated by the command of Sultan Alaaddin Khilji. While

Panchtantra had earlier been translated into Persian and Arabic, Narayana's Hitopadesh was translated from Sanskrit into Persian by Mufti Tajuddin.

By the time the Mughals were established in India the development of the Indian languages had relegated Sanskrit to the background; it was restricted to the scholarly world of the pundits. It had ceased to be the language of day-to-day communication even before the arrival of the Afghans in India. Kabir and Nanak were singing and preaching in the local languages. But the Mughals like the Abbasids were great transmitters of knowledge. They revived interest in Sanskrit literature and learning. The Mahabharata was trans-

lated into Persian by Mulla Abdul-Qadir Badayuni, Muhammad Sultan Thanasari and Naqib Khan. Abul-Fazl gave it the name Razm Namah. The Ramayana was also translated by several scholars, but Abdul-Qadir Badayuni's translation is considered one of the best. Badayuni spent four years on the translation and finished it in 1589. Akbar was greatly pleased with the translation and awarded him 150 Ashrafis. Badayuni also translated Singhasan Battisi, a collection of thirty-two stories of Raja Vikramaditya (Vikramaditya) Shaikh Abdul-Rahman Chishti translated the Bhagavad Gita into Persian. According to Rieu, the Bhagavad Gita was also translated by Abul-Fazl.

The great Persian poet Fayzi translated Bhaskaracharya's great work on mathematics and geometry, Lilawati, into Persian and Abdullah B. Ahmad translated another work of Bhaskaracharya, Bijganit.

Though historical tradition and literature were not altogether lacking in ancient India, it is a well-known fact that the only historical text available to the Mughals was Kalhana's Rajatarangini which was almost a closed book as it was in Sanskrit. A portion of this long historical poem was translated into Persian by the order of King Zain-ul-Abidin of Kashmir (1421-1472) who named it Bahar-ul-Asmar (The Sea of the Tales). Akbar found this incomplete translation archaic and ordered Badayuni to make a fresh and complete translation.

The greatest Muslim scholar of Sanskrit in Mughal India was of course Dara Shukoh. His book, Majma-ul-Bahrain, is a masterly work on the synthesis of Hindu and Muslim mysticism. He translated the Upanishads into Persian. This translation has now been published under the name of Sirri-Akbar. The published translation has been edited by Dr. Tara Chand and the Iranian scholar, Jalali Naini.

The Ramayana seemed to be a popular book among the Muslim scholars of medieval India. It was again translated during Jahangir's reign by Mulla Sadullah Masih. Sadullah spent twelve years in Varanasi learning Sanskrit. Mulla Sadullah's translation is in the mathnawi form (poetry composed of distichs corresponding in measure, each consisting of a pair of rhymes). Contemporary critics have described him as "a powerful, creative, noble, original and pleasant poet". It is difficult to translate poetry and it is not possible to render Valmiki's metaphors and similes into another language. But Sadullah threaded a new garland and brilliantly paraphrased Valmiki preserving the fragrance though the flowers were of a different hue. Only one couplet is cited here to give some idea of the Persian translation. As Ravana approached Sita, his strength

and splendour were wonderful to behold. At this sight, Sita's body shrank and trembled like a jasmine bush in a storm. But what about her purity!

Her nakedness was not revealed even to her garments; For she was in her robes like an unseen soul in a body.

Though the English translation of the original Persian is rather flat, a well-known critic of Persian literature said that "this one couplet is worth a hundred thousand verses. None else has the power to compress its life."

Aurangzeb, according to popular accounts, was opposed to music, but it was during his reign that two excellent Persian translations of a scholarly work on music were done. Faqirullah translated Raga Darpan, a Sanskrit book of music. Pandit Abhar's well-known work on musics, Sangit Parijat, was translated from Sanskrit by the great musician of Aurangzeb's reign Mirza Rawshan Zamir. Mirza Fakhruddin compiled a book on Hindu literature and sciences, the work was based on original Sanskrit sources and was named Tuhfatul Hind (The Gift of India).

During the twilight of the Mughals the Muslims produced two great scholars of Sanskrit, Sirajuddin Ali Khan Arzu and Ghulam Ali Azad Bilgrami. Bilgrami wrote a book in Arabic extolling the beauties of Sanskrit literature comparing them with Arabic rhetoric.

Khan Arzu, who was a great Persian poet and linguist, anticipated Bopp and William Jones in proving that Sanskrit and Persian belonged to the same family of languages. Bilgrami and Khan Arzu were probably the last great scholars of Sanskrit of Mughal India whose names have been handed down to us by history.

Politically the Mughal empire reached the height of its glory during the first half of Aurangzeb's reign and then the process of decline began. Art, literature and scholarship which were essentially bound up with the empire were directly affected by its decline. The fatal blow fell in 1739 when Nadir Shah defeated the armies of Muhammad Shah at Karnal and ransacked the city of Delhi. When Nadir Shah left India after a stay of fifty-seven days he took with him not only jewels, gold and silver of more than seventy million rupees, but also a hundred and thirty writers.

The flickering flame of Muslim scholarship was snuffed out with this abduction of Muslim intelligentsia. No one was left to tend the flame. The Hindu and Muslim intellectual who emerged after the British occupation of India was, to use Townbee's terminology, a "Zealot" and not a "Herodian". No wonder Abdul Qadir Badayuni is now remembered as a fanatic mullah, and not as the translator of the Ramayana.

Drug found to prevent a second heart attack

Hindustan Times Correspondent

WASHINGTON, Oct. 31 — The drug Propranolol has been found effective in preventing recurrence of a heart attack.

The (American) National Heart, Lung and Blood Institute has conducted a federally-funded study in the course of which the drug was administered to more than 3,800 patients in 31 medical centres in different parts of the country.

According to an associate director of the institute, who briefed the Press, it represents an "exciting breakthrough" in the medication of heart attack survivors.

The nation-wide study showed that deaths during a two-year period were "reduced from 9.5 per cent to seven per cent."

Dr Friedewald, however, cautioned that, while about three-fourths of heart attack survivors might be likely candidates for the therapy, it would not be suitable for patients with problems such as bronchial asthma, for instance, because of the drug's possible side-effects in heightening breathlessness, reducing blood circulation to the outer

arms and legs, or causing nausea and dizziness.

Propranolol belongs to a family of drugs known as "Beta-blockers", because they block impulses in a nerve system called "Beta-adrenergic system", which helps control the action of the heart as well as certain glands. Beta-blockers act by blocking the action of hormones known as catecholamines and several of them, including Propranolol, marketed by Ayerst Laboratories in this country by the brand name of Inderal, are currently being prescribed by doctors for a range of uses such as contracting high blood pressure, treating irregular heart rhythms, or relieving angina, chest pains caused by the blocking of the heart's arteries, or migraine headaches. Propranolol will have to be specifically cleared by the Food and Drug Administration (FDA) for use as a heart attack preventive.

About 12,000 powerloom workers in Kishanganj industrial town, 25 km from Ajmer, have been on strike for the last three days demanding payment of bonus.

Save more, urges Venkataraman

NEW DELHI, Oct. 31 (UNI)—Union Finance Minister R. Venkataraman today appealed to various savings organisations to devise new ways of promoting personal savings in a big way.

Pushing up the savings rate further was essential, and national savings should become a people's movement, he said in a speech prepared for the World Thrift Day. His speech was read out as he could not attend the function.

Adequate resource mobilisation was essential for the Sixth Plan and it called for adoption of special strategies by the national savings organisations, he said. The mobilisation would have to make up this year as there was a marginal decrease in 1980-81, he added.

Mr Venkataraman said savings were an integral part of controlling inflation and generating economic growth. The national savings organisations had been offering a variety of schemes for small savings, he said.

Kiss of stardom

AHISTA AHISTA (Plaza): The sound of a kiss, as the saying goes, is not so loud as that of a cannon, but its echo lasts a deal longer. Well, the echo of Padmini Kolhapure's kiss planted on Prince Charles when he visited the set of this film has lasted long enough to put her on the road to stardom. The kiss alone may not have done the trick but for her inherent star qualities, which were earlier noticed only fleetingly in 'Insaf ka

Tarazu' and 'Gehrayee'. Here she throws the rest of the cast, save Shammi Kapoor and Rehman, quite into the shade. It's rather unfortunate that opposite her, the new hero, Kunal Kapoor (Shashi's son), who hardly looks Indian in appearance and speech, is a wash-out. A case of gross mis-casting. Old viewers will perhaps find shades of Shanta Apte in Padmini's ordinary but limpid face. Actingwise however, the latter has a long way to go. What Shanta Apte could communicate effortlessly, just by the twitch of her face, Padmini has to slog the whole hog with matching dialogue to boot, and even then it lacks spontaneity. Maybe Shanta Apte had the advantage of working under a director of the calibre of V. Shantaram. So much for its publicised star.

As for the film, this tale of a devdasi household with a moral (once a prostitute, always a prostitute) set in Mysore is obviously based on some successful regional production, as its long footage, names and rituals betray. Much of the acting is loud and theatrical. The only surprises are Shammi Kapoor in an endearing role, all Prithviraj-ish in the size and manner of his performance except his diction; and Rehman, whose looks and chaste delivery, can no longer hide his advancing years but all the same whose very professionalism and easy demeanour carry him through marvellously. The film, despite its highly convoluted tale, inordinate length (18 reels) and avoidable sub-plots, does succeed in driving home the bitter truth about the world's oldest profession. Technically, however, it leaves much to be desired.

JAIL YATRA (Shiela, Priya): Now that Bhagwan Rajneesh is gone, Vinod Khanna is back where he was before, with a vengeance. No more talk of retirement. He is taking on roles by the dozen. Here he stars with thespian Ashok Kumar and we have a tale reminiscent of Victoria No. 203 but lacking the joie de vivre Ashok Kumar and Pran managed to bring to their roles in that film. But a seasoned actor like Ashok Kumar hardly ever gets bowled over by an unCGP, PG and

AP, Telengana staff differ on zonal system

HYDERABAD, Oct. 31 (PTI)—Sharp differences between the Andhra Pradesh and Telengana employees of the Andhra Pradesh Government surfaced today with the leaders of their unions making divergent pleas as regards the scheme of zonalisation of services introduced in the wake of the separate Andhra agitation of 1972-73 to safeguard the State's integration.

While Mr G. Ramamoorthy, general secretary of the Andhra Pradesh Non-gazetted Officers Association, pleaded for scrapping the zonal system and abolition of the administrative tribunal set up to adjudicate the grievances of the employees, Mr B. Swaminathan, president of Telengana Non-gazetted Officers Union, said he would have no objection to the scrapping of the zonal system provided "multi-ki" rules were restored.

Both the leaders held Press conferences today on the eve of the

silver jubilee of the formation of Andhra Pradesh State (Nov. 1)—to voice their grievances.

While Mr Ramamoorthy termed as unnatural the division of the State into zones for recruitment and allotment of State Government employees and said this had resulted in virtual bifurcation of the services, Mr Swaminathan, demanded extension of the zonalisation scheme to the services in the

State briefs

State Government Secretariat, 71 directorates, major projects and 42 State corporations.

FOUR EXTREMISTS HELD: Police have arrested four extremists from the Jiribam area, about 100 km from Imphal, along with two revolvers, 30 rounds of ammunition and a live hand-grenade on Friday, reports PTI from Imphal.

GIR LIONESS RESCUED: A lioness which fell into a 15-metre-deep dry well in the Dhudalagir area of the Gir forests was rescued by the Forest Department authorities, according to UNI from Rajkot.

60 DIE OF BRAIN FEVER: At least 60 persons, 37 of them children, have died of brain fever in the past two months at the Medical College Hospital of Pondicherry reports PTI.

DOCUMENTS SEIZED: The intelligence wing of the Income-tax Department has seized documentary evidence during raids on a firm last week to establish that a firm in Central Bombay had despatched 41 railway wagons containing 27,000 tins of edible oils valued at Rs. 40 lakh which were sent in the name of a bogus consigner, reports UNI from Bombay.

EDIBLE OIL SEIZED: The income-tax authorities seized edible oil valued at Rs. 40 lakh and jewellery silver and cash together worth Rs. 4 lakh in a raid on an oil dealer's premises at Sowree in Central Bombay, Mr K. R. Ranghavan, Director of Inspections and Commissioner of Income-tax, said, according to PTI from Bombay.

Select your eats for baby's sex

MELBOURNE, Oct. 31 (AFP)—If you want a baby son, try eating potatoes, mushrooms, beans, artichokes and a lot of salt, a French doctor who has developed a dietary method to pre-select the sex of babies said here yesterday.

For girls, eat mostly vegetables and fruit, including apples and pineapples, but stay clear of coffee, salted cheeses and such meats as ham and sausages. Dr Ean Choukroun, an obstetrics professor from Paris told a medical convention here.

Boasting an 88 per cent success rate in enabling couples to produce babies of the sex of their choice, Dr Choukroun said a tightly-controlled diet followed by husband and wife in the six weeks preceding conception played a decisive role in the sex of the offspring.

Couples wishing boys need to eat meat of all kinds, bananas, peaches and apricots in addition to potatoes, beans and artichokes. But eggs and dairy products are out.

"These restrictions mean that the range of food in the diet for a girl is much narrower than in that for a boy and is, therefore, much more difficult for many women to follow," said the French doctor.

He added that he carried out his treatment, which also involves studies of the woman's menstrual cycle and the man's sperm, only when there was a good medical reason to choose the sex of the offspring.

A chief reason was when the sex of a child would decide whether he or she faced the risk of a hereditary disease such as haemophilia—the blood's inability to clot, a disease still relatively widespread in Europe, which is passed on by male children, he noted.

Home Guards adviser

NEW DELHI, Oct. 31 (UNI)—Delhi journalist J. P. Bhatnagar was today appointed honorary adviser to the Director General, Civil Defence and Commandant General-in-Chief, Home Guards, on public relations and Press publicity.

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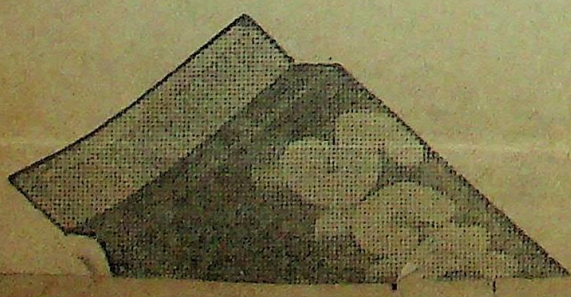
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Muslims and Sanskrit

Attempts to rewrite the history of the Indian sub-continent have tended to distort the picture of its cultural unity. The medieval period is represented as an incessant conflict between Hindu and Muslim, Hindu and Hindu, Muslim and Muslim. Little note is taken of the Hindu-Muslim exchanges that took place in the fields of literature and religion, sometimes under royal patronage and sometimes despite the hostility of the rulers. BARAKAT AHMAD presents a balanced view of history recalling the contribution of Muslims to Sanskrit literature and learning.

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The Arabs dominated the sea-borne trade to India before the advent of Islam. The Malabar coast was a key area in the pattern of trade with such ports as Calicut, the entrepot for trade between Pegu and Malacca in the East and the Persian Gulf and the Red Sea in the West. Even the Persian Gulf and the Red Sea there were two overland trade routes to Europe, one through Syria and the other through Egypt. There was also the trade route with Ghazni and Multan as entrepôts. Merchants, scholars and scholars came to Malabar by ships and to Multan and Uch through Khurram, Tochi and Gomal passes.

Indian merchants and scholars maintained independent friendly relations with the outside world. For example, when the Mongol chief Tayir attacked Lahore in 1241, the merchant community, which constantly travelled to Khurasan and Turkestan, took no part in defending Lahore. Nor did the Indian rulers interfere with those merchants who remained neutral in political struggles and thus proved themselves to be valuable as intermediaries between the warring rulers.

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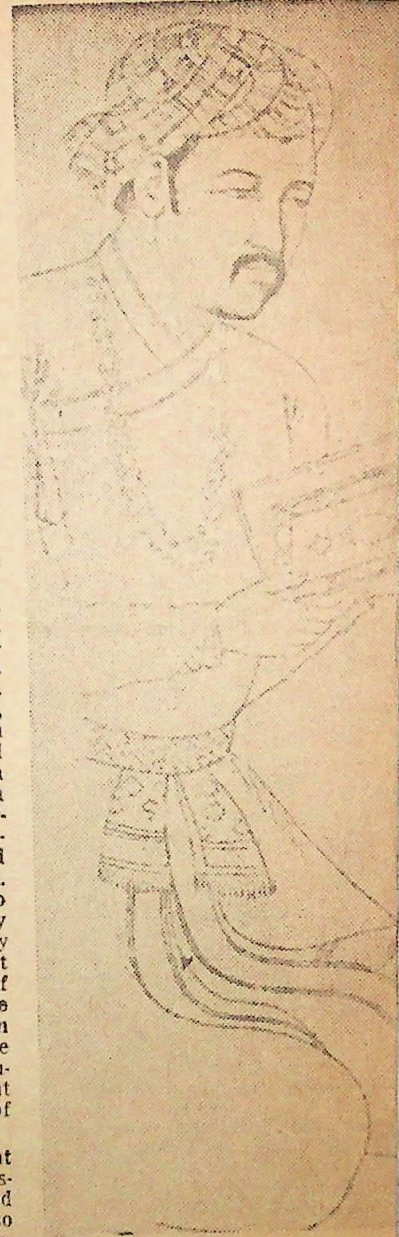
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Al-Biruni not only learnt Sanskrit and read Hindu classics, such as the Puranas and the Bhagavad Gita, but also studied Hindu astronomy, mathematics, chronology, mathematical geography, physics, chemistry and mineralogy. After this preparation he wrote his monumental history Tahqiq Ma-Lil-Hind. This book has rendered a great service to India by preserving a faithful account of India's ancient culture and scientific legacy.

C.E. Sachau, the German editor and translator of this history, which is popularly known as al-Biruni's India, remarks: "If in our days a man began studying Sanskrit and Hindu learning with all the help afforded by modern literature and science many a year would pass before he would be able to do justice to the antiquity of India to such degree of accuracy as al-Biruni has done in his India."

Al-Biruni translated not only Patanjali's Yogasatras, Bharata Krishna's Saṅkhyā-Kaṇka and Varahamihira's Brahmasphuta and Laghu Jataka into Arabic, but did something more. He trans-



The Mughals revived interest in ground by local languages. so pleased with Badayuni's Tarikh-i-Ashrafis. In the reign of Akbar music was translated into Persian.

lated into Sanskrit Euclid's Elements and Ptolemy's Almagest. He represented what Gibb calls that "happy and fertile blend of Arabic and Indian literatures which is one of the best fruits of Muslim civilisation".

These Muslim translators of Sanskrit texts were the media through which Indian numerals, the decimal system and astronomy passed to the West.

During the Sultanate period Amir Khusrav continued the tradition of building bridges between the Hindus and Muslims. What al-Biruni did in the fields of science and philosophy, Amir Khusrav did in the field of music and poetry. Though he did not translate anything from Sanskrit into Persian, his mag-

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Sanskrit and the Muslim : A Quest for *Harmony*

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Sanskrit and the Muslim : A Quest for *Harmony*

India can rightly boast of nurturing a culture of synthesis throughout the ages. To be more specific, interactions among the people — the Aryan and the non-Aryan; among the divergent schools of thought, both orthodox and heterodox; among the systems of religion e.g. Hindu^{ism}, Islam^{ism}, Buddhist^{ism} etc. have always left some liberalizing effect on the conscientious Indian mind.

This culture of synthesis of ideas can be traced far back in Bhartṛhari's *Vākyapadīya*, —

प्रज्ञा विवेकं लभते
भिन्नैरागमदर्शनैः ॥ II/489

the famous grammatico-philosophical work of 7th century A. D. [The Chinese traveller I-tsing, testifies to the death of the grammarian Bhartṛhari around 651 A. D.].

When we come to Bāṇabhaṭṭa's *Harṣacarita*, written about 620 A. D., we find in the depiction of Divākaramitra's hermitage where propounders of different schools live together and participate in philosophical argumentation, Bāṇa says :

“अथ तेषां तरूणां मध्ये
नानादेशीयैः स्थानस्थानेषु
स्थाणूनाश्रितैः शिलातलेषूपबिष्टैः
.....
तरुमूलानि निषेवमाणैर्वीतरागैः
रार्हतैर्मस्करिभिः श्वेतपटैः
पाण्डुरभिक्षुभिर्भागवतैर्वर्णिभिः
केशलुञ्चनैः कापिलैर्जैनैर्लोकायतिकैः काणादैरोपनिषदै-
रैश्वरकारणिकैः कारन्तिभिः धर्मशास्त्रिभिः पौराणिकैः साप्त-
तन्त्रैः शैवैः शाब्दैः

Contd. ... I

Sanskrit and the Muslim A Quest for Harmony

The Sanskrit literature of the Muslim period is a subject of great interest to the student of Indian history and literature. It is a subject which has not yet been fully explored, and the present work is an attempt to do so. The author has endeavored to present a comprehensive survey of the Sanskrit literature of the Muslim period, and to show how it has been influenced by the Muslim conquest of India. The work is divided into two parts, the first dealing with the Sanskrit literature of the Muslim period, and the second dealing with the Sanskrit literature of the Hindu period. The author has endeavored to present a comprehensive survey of the Sanskrit literature of the Muslim period, and to show how it has been influenced by the Muslim conquest of India.

By the author
Sanskrit and the Muslim

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- 2 -

पाञ्चरात्रिकैरन्यैश्च स्वान्स्वान्सिद्धान्तान् शृण्वद्भिः अभियुक्तैश्चि-
 न्तयिद्भिश्च प्रत्युच्चरद्भिश्च संशयानैश्च निशिन्वद्भिश्च व्युत्पादयद्भिश्च
 विवदमानैश्चाभ्यस्याद्भिश्च व्याचक्षाणैश्च शिष्यतां प्रतिपन्नै
 दूरादेवावेद्यमानम्....
मध्यमे वयसि
 वर्तमानं दिवाकरमित्रमद्राक्षीत्।”

[Harshacarita/ch. VIII/P. 128]

In this passage आर्हत means Jain philosophers. It may be mentioned that the philosophy of the Jainas is called आर्हत-दर्शन in the सर्वदर्शनसंग्रह.

श्वेतपटैः, according to Mm. P. V. Kane, probably refers to the श्वेताम्बर sect among Jains; पाण्डुरभिक्षुभिः probably refers to those ascetics who had abandoned the red robes peculiar to Buddhist monks. 'केशलुञ्चनैः' refers to दिगम्बर sect among Jains ["लुञ्चिताः पिच्छिकाः स्ताः पाणिपात्रा दिगम्बराः"] 'लोकायतिक' refers to a materialist or an atheist or a follower of चार्वाक.

Thus, we find in Divakara Mitra's hermitage, followers, students and propounders of different schools e.g. Upanishads, Sāṃkhya, (कपिल) Vaiśeṣika (काणाद), Māheśwaramata (ऐश्वरकारणिकैः), Pūrva-mīmāṃsā etc. lived together and participated in Philosophical argumentation.

All of us know about the पञ्चदशी of Śrī Viṭṭaranyā, who is said to have been the Head of the Śringeri Math (one of the four principal Maths established by Bhagavān Śankarācārya himself) from 1377 to 1386 A. D. The पञ्चदशी is a most popular and comprehensive manual of *Advaita Vedānta* which betrays a lucid and clear presentation of the truths of *Advaita*. Herein we find a note of concord between a Vedāntin and Buddhist Śūnyavādin.

.. “वियदादेर्नामरूपे
 मायया सुविकल्पिते ।
 शून्यस्य नामरूपे च
 तथा चेज्जीव्यतां चिरम् ॥” पञ्चदशी / II/34

Ākāśa etc. cannot exist without the substratum of Brahman and if 'nothing' (शून्य) also is like that, then it also has a real substratum

Contd. ... 2

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and thus you accept the Vedāntic proposition. Vedāntins reply "May you live long" i.e. you have fallen into a logical trap."

Likewise, in

“निर्जगद् व्योम दृष्टं
चेत् प्रकाशतमसी विना ।
क दृष्टं किञ्च ते पक्षे
न प्रत्यक्षं वियत् खलु ॥” पञ्चदशी / II/43

the *Naiyāyikas* and the *Śūnyavādins* are the opponents of the Vedāntist.

However this is the background of the culture of synthesis of ideas in the history of India.

Now, the connection or relation between Sanskrit and the Muslim community can be traced back to more than 1000 years. The first traceable proof was the fact that the Ayurveda Scholars went to Arabian countries way back during the time of Khalifa of Bagdad at his personal insistence. This journey of the Ayurveda scholars to Bagdad followed by visit of आलवेरुणी to India and his eagerness to learn Sanskrit marked the beginning of this long lasting harmony. This relationship reached its peak during the Mughal period.

There are multi-farious manifestations by way of encouraging development of Sanskrit culture even in the family or in the court of the Mughal rulers. The rulers were found to learn Sanskrit language and Śāstras alongwith their family members or with the members of the court. Sometimes they, patronized several *Pandits*, experts on Sanskrit language, literature and Śāstras by some sort of subsidiaries. Thus there was widespread activities of promoting 'Sanskrit' during the Mughal period.

Muslim patronage to Sanskrit or Sanskritic learning has a chequered history in India. First we come to *Tahkik-i-hind* by Alberuni.

Alberuni (A.D — 973-1048) whose original name was Abu-Rihan Muhammad but who is generally known as 'Alberuni' meaning 'the Master' was a native of Khiva, which is in Uzbekistan now within USSR. He was brought to Ghazni in Sultan Mahmud's time (A.D. 997-1030) either as a prisoner or as a hostage. He came to India in Sultan Mahmud's train and lived in Punjab for several years.

Contd. ... 3

He was a profoundly learned scholar; learnt Sanskrit and made a thorough study of Indian Philosophy and other branches of Indian Science. His famous work entitled **Tahkik-i-Hind** ('An Enquiry into India'), a truly scientific treatise records numerous accurate observations on the history, character, manners, customs and scientific knowledge of the Hindus and is considered to be an important and authentic source-book of knowledge and information about Indian history and culture on the eve of the Muhammadan conquest.

Thus it can be inferred that his book **Tahkik-i-Hind** of Alberuni appears to be the oldest available document which was an in-depth study of the prevailing social structure. It would not have been possible for him to go into such details without an in-depth knowledge of Sanskrit, which was probably second to *lingua franca* at Sultan Mahmud's time.

The Muslim rulers thought it wise to acquaint themselves with divergent viewpoints and ways of life prevalent among the people in their empire i.e. India and thereby wanted to bridge the gap between ruler and the ruled to the benefit of all. To name a few of them will be relevant to the theme of this paper.

Zahiruddin Babur—The first Mughal Emperor (1526-30) was not simply a soldier of fortune who after many vicissitudes of life raised himself to the imperial throne of Delhi, but he was also a man of fine literary taste which is proved by his *Memoirs*, composed in Turki and later on translated into Persian under the direction of his grandson Akbar. It is known from his *Memoirs* that the first Mughal Emperor developed great love for ancient Indian astronomy, the texts of which were obviously in Sanskrit.

Akbar, the third Mughal emperor (1556-1605 A.D) is considered to be the real founder of the Mughal empire and dynasty in India. This eminent Indo-Muslim ruler was the first who cared much for his non-Muslim subjects, especially the Hindus who formed the majority of the population. Very early in his career Akbar realised that the emperor of Hindusthan must not be the king of the Muslims only. It was with this grand object in view that in 1581 he promulgated a new religion *Din Ilahi*, whose principles were adopted partly from the Quran, partly from the Hindu scriptures (all of which were in

Contd. ... 4

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Sanskrit) and partly from the Bible, and with the same view he encouraged not only the translations of the *Rāmāyaṇa*, *Mahābhārata*, *Harivaṃśa*, *Pāṇcatantra*, *Rājatarāṅgiṇī* etc. in Persian by his learned councillors but also composition of नर्तननिर्णय by Bīṭṭhala and a persian grammar viz. *Pārasika-prakāśa* (इति श्रीमहीमहेन्द्र-श्रीमदकवरसाहकारिते विहारीश्रीकृष्णदासरचिते पारसीप्रकाशे) etc. by Bihari Krishnadasa, नीतिसार by गङ्गाधर all in Sanskrit.

We are really amazed to find

- (i) Razam Nāmā (रजम्नामा) an abridged (सारानुवाद) version of the Sanskrit Mahābhārata, translated by Nakib Khān (नकिब ख़ाँ) and he was assisted by আব্দুল कादिर, मुल्ला शेरी, सुलतान हाजि थानेश्वरी, सेख फैजी. It is interesting to note that the introduction of 'Razamnāma' was contributed by Abu-l Fazl (1551-1602) who was not only a faithful officer, confidential secretary and adviser of Akbar but a great scholar and profoundly learned author.
- (ii) Translation of Rāmāyaṇa — (1585-1589) by আব্দুল कादिर।
- (iii) अथर्व वेद — (a) by আব্দুল कादिर (b) by हाजि इब्राहिम सरहिन्दि
- (iv) लीलावती — a well-known work by Bhāskaracārya, on arithmetic and geometry, — translated into Persian by सेख फैजी
- (v) हरिवंश — Persian translation by नसरुल्ला मुस्ताफा
- (vi) पञ्चतन्त्र (कलिलाह् दमन्ह) — translation by मोलाना हुसैनी वेइज
- (vii) राजतरङ्गिणी — translation by मोलाना इमामुद्दिन
- (viii) द्वात्रिंशत्पुत्तलिका — translation by আব্দুল कादिर

So it is quite natural that Ākbarīya-Kālidāsa, (originally गोविन्दभट्ट) praises in his poems several kings e.g. Gurjarendra; Jallāla, Vaghela, Dalapati, Rāmacandra of Rewa and Akbar and avowedly acknowledges the patronage of Ākbar by assuming a name after him. With great applause the poet says :

शार्दूलोसि प्रकोष्ठे
मदकलकरटी मांसलस्कन्धकूटे

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दोःस्तम्भे नागरोजा ध्वनिषु जलधरः केसरी मध्यदेशे
धम्मिल्ले ध्वान्तधारा, मनसि जलनिधि भ्रूयूगे कालदण्डः ॥

Ākbar's son **Jahangir** made कविकर्णपुर write पदप्रकाश and Shah Jahan made वेदाङ्गराय write a glossary of Indian astronomy titled पारसीप्रकाश.

All these culminated in Darashikoh on whom a detailed discussion will follow later. This harmony can be traced in the epigraphical evidences also.

Some are being mentioned by way of specimen. Inscription on some silver coins of Sultan Mahmud, Hijri 418 (1018 A.D.) may be mentioned in this connection.

- (i) Inscription on some Silver Coins of Sultan Mahmud, Hijri 418 (1018 A.D.) may be mentioned in this connection.

(a) *First Side*, at the centre, in a circle, inscription in Nāgarī characters :

- (a) अव्यक्तमेक (म्)
- (b) मुहम्मद (ः)
- (c) वतार (ः) नृप
- (d) ति (ः) महमुदः

Second Side, at the centre, in a circle, inscription in Arabic characters :

- (a) *al-Qādir Billah*
- (b) *lā ilāhi al-Allah Muḥammad Rasūl allah*
- (c) *Āmin ad-dawala wa Āmin almulk Maḥmūd. etc.*

It is interesting to note that *Allah* has been indicated by the word अव्यक्त (Avyakta) and Rasūl by अवतार (Avatāra)

(b) *Lā ilāhi.....etc.* means "God is one : Muhammad is God's messenger (This is the Kalima meaning "God is one; Muhammad is God's messenger)

- (ii) Inscription on some Gold Coins of Muizuddin Muḥammad bin Sām (1193-1205 A.D.), (1203-06 A.D.) may^{also} be mentioned in this connection.

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1. [श्री] म [द] - [ऽ]
2. [मी] र - मह [म]
3. [द] - सा [म]

[श्री-महम्मिर-मुहम्मदः साम [-पुत्रः] :]

Now, *Hammira* is the Indian word for Arabic Amir, meaning 'commandar, leader', which is derived from *amr*, 'to command'. The term gradually came to be applied to kings, and afterwards to any high official of the state. So what I mean to say the seated goddess Lakshmi or Śiva's bull, recumbent अर्धशयान, to left; Śiva's trident (त्रिशूल) on rump, side by side with the Arabic letter *alif* (or 1) on *jhūl* etc. are found in some Billon Coins of Mu'izzuddin Muhammad bin Sām of 13th century A.D.

- (iv) The same or rather similar Bull and trident of Śiva are traceable in the Inscription on some Billon Coins of Shamsuddin Iltutmish (1211-36 A.D.).

- (v) Inscription of some gold coins of Akbar (1556 A.D -to 1605 A.D), Ilahi year 50 (1605 A.D.),

First side

Figures of Rāma and Sītā. Rāma is to right, wearing trousers, stockings and boots; a many-forked helmet on head and a quiver full of arrows on back; bow in out-streched left hand; ...upper garment hanging on both sides. Sītā is to right behind Rāma; wearing *ghāgrā* or *śārī*; left hand touching her veil; right hand on waist. Legend above in Nāgarī characters.

On the *second side*, it is written Farwardin Ilāhī 50" i.e. month of Farwardin in the Ilāhī year 50.

- (vi) Now we would like to mention Indian Museum (Calcutta) Inscription of the time of Aurangzib (1657-1707 A.D.), śaka year 1588, Bengali year 1074 (1667 A. D.), where the language is *Sanskrit* and the script is Bengali. It shows when Sultan Aurangzib Bādshā was the emperor, when Nāwab Sāistā Khan

Contd. ... 7

was the Governor of the Gaudamaṇḍala appointed by the emperor, when Ispindār Khān was the Jāgirdār appointed by the Governor and Nandalāla was the Sīkdār appointed by the Vāgirdar, then a चण्डाल named Gopāla sold himself together with his wife, son and daughter to one Rāmajivana Maulika at Rs. 9/- only to make himself free from debt.

6. अष्टाशीत्यधिक पञ्चदश-शत-शकाब्दे सुलुतान-प्रतापान्तर्गत-धाम (राइ)
7. ग्रामान्तर्गत कायस्थपाट्टानिवासि-श्री-गोपीनाथमजुमदार-सदस्यने
10. स्त्री-पुत्र-कन्यास्मेतमात्मानं (नम्) ऋणान्यपहत्या स्वेच्छया लिखित-वित्तदात्रि-स्था नि
11. विक्रीतवानि-ति।

(vii) Now another and most important epigraphical evidence is being mentioned here. The inscription is available in the city or port of Somnath on the coast of Kathiawar wherein on one side Sanskrit language is tractable and Arabic on the other. The interesting feature is that though the matter or the contents is the same but the presentation is a little different. The Sanskrit version bears more detailed account of नुरउद्दीन फिरोज, who was a नाखुदा or sea merchant i.e. नाओ Persian नाओ [जलयान, sea vessel], खुदा [मालिक or owner] It was inscribed in 1264 A.D. (विक्रमसंवत् १३२०). नुरउद्दीन फिरोज is the person whose name is inscribed in both the sides i.e. both in the Sanskrit and Arabic versions.

It is again striking to note that both the words नाखुदा and नौवित्तक are simultaneously used in the Sanskrit version as synonyms. So it can't be denied that both the Arabic नाखुदा and Sanskrit नौवित्तक meaning seamerchant were very common to people at least in the port of Somnath during the period mentioned above.

Now we come to DaraShikoh. As we've already told all the qualities of his forefathers culminated in **DaraSikoh** who was tolerant of all religious faiths; was inclined to Sufism and belonged to the Hanafi school of Islam; was interested in Hindu philosophy as well as Christianity.

However, Sir-i-Akbar or Sir-ul-Asrar (1657) is the first and

foremost translation of Upanishads (उपनेखत्) in lucid Persian prose, Sir-i-asrar the secret of the secrets which is just reflection of the realization of “गुह्याद् गुह्यतमम्” — ‘the Truth’ as revealed in the *Upanishads* obviously in Sanskrit language.

Dara was quite confident that these books are the first holy books in Human History and concluded that the Upanishads are the very Hidden books referred to in Quran.

Ś. rimadbhagavadgītā was translated at the inspiration of DaraShikoh. It may be mentioned here other translations of Gītā are known among which one Persian translation by Faizi deserves to be mentioned.

Mazma-ul-Baharayan (1654) the most remarkable work of Dara makes a comparative study of Vedānta and Sufism. The Sanskrit version “समुद्रसङ्गम” is also ascribed to him where the beginning and the ending lives are—

“अथ कथयति वीतराग-विगत - शोकसन्देह-महम्मद-दाराशुकोश्च etc.
श्रीसमुद्रसंगमनामा ग्रन्थः परिपूर्णतामगात्।

Here speaks Dara Sukoh, a Fakir, who is untouched by the worldly pleasure and pain. A mystic charm of sublimity as well as humility pervaded all the creations of Darashiko whose personality was moulded to a large extent by the fascinating influence of the great sufis and the secret Truth of the upanishads. To Dara “Upanishad occurred as but an elaboration of Quran”

Hundreds and thousands cases may be illustrated to highlight the theme of our paper, but for paucity of time and space I would like to conclude this research paper with a few of them.

Nawab Siraj Uddaulah, (April 1756–June 1757) was the favourite grandson of Nawab Alivardi Khan, who was succeeded by Siraj after his death at the age of eighty in April 1756. After his grandfather's death, the letter, inviting the Brahmins to attend the funereal rituals of his grandfather (मातामह), was in Sanskrit, by a Hindu Brahmin viz वाणेश्वर विद्यालंकार।

खोदा-पदारविन्द-द्वय-भजनपरेमातृतातो मदीय
आलीवर्दीनवावो विविधगुणयुतोऽल्लामुखः पश्चिमास्यः।

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मर्त्य देहं जहौ स्वं मुनसुरमलुकः सीरजदौलनामा
 छाचेऽहं मां भवन्तो गलधृतविसनः शुद्धतां संनयन्ताम् ।

Āsaṭa-vilāsa —is devoted to the praise of Nawab Āsaṭa Khan, brother of Nur Jahan and minister of Shah Jahan. The work deals with Shah Jahan's visit to Kashmir and Āsaṭa Khan's earnest and whole hearted endeavour to provide royal pleasure, while delineating Āsaṭa Khan Jagannātha says with beautiful विरोधाभास, with अभङ्ग and सभङ्ग, श्लेष, द्विजकुलाय हितः क्रतुरिव,

मधुरिव सकल-समुनः-प्रसाद-नोऽपिहिमांशुरिव सकलासुमनः
 प्रसादनः, समरार्चितोऽप्यमरार्चितः.....
 सकलेषु सामन्तेषु
 वाडमयेष्विव काव्यकलापः, काव्यकलापः काव्यकलापेष्विव ध्वनिः
 ध्वनिषु रसो रसोऽप्यिव शृङ्गारः,
 सकलसहृदय हृदयंगमेन महिम्ना
 मधुरिम्ना च संभावितः.....
 नवावासः जाही । etc.

Thus Communal fraternity or communal harmony be it sentimental or intellectual — became manifest during the Mughal rule in India. Thus the culture of synthesis or the power of assimilation is the characteristic feature of Indian people. In this present paper an attempt has been made to give an authoritative account of the second aspect i.e. intellectual harmony.

However the former i.e. sentimental aspect of the communal harmony may be traced in the lives and messages of Muinuddin Chisti (1142-1236), Musa Suhāg, Kabir, Nānaka, Dādu, Prema Dāsa, Bijli Khan, Bari Saheb, Biru Saheb, Mātā Bai (daughter of Dādu) Mirā, Janā Bai, Dayābai and many more — all of whom took up one great mission — viz. unity between Hindus and Muslims in religious as well as in social life. Bengali in particular was much enriched by this inner urge for a true religious life — irrespective of caste and creed. Many Muslim poets, scholars and rulers were inspired by the Kṛṣṇa cult as preached by Śrī Caitanya. Yavana Haridāsa, was one of his (Caitanya's) favourite disciples. Again Buddhimanta Khān became a personal attendant of Śrī Caitanya.

The Caitanya Caritāmṛta (ch. X) states about Hussain Shah,

Contd. ... 10

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though ill-famed for his plundering of temples etc. later on was heavily influenced by Śrī Caitanya.

ये हुसेन साह सर्व उड़िष्यार देशे ।
देवमूर्ति भाङ्गिलेक देउल विशेषे ।
हेन यवनेओ मानिलेक गौरचन्द्र ।

Gazi Darāshikō Khan is eulogised.

त्रिवेणीर घटेते वन्दिनु दराशिको खान गङ्गा यँर अजुरपानि करित योगान

‘गङ्गास्तोत्र’ by दराशिको यँन is simply wonderful poem is really worth mentioning in this context.

सुरधुनि मुनिकन्ये तारये पुण्यवन्तं
स तरति निज पुण्यैस्तु किं ते महत्त्वम् ।
यदि च गतिविहीनं तारये पापिनं मां
तदपि तव महत्त्वं तन्महत्त्वं महत्त्वम् ॥

A Śloka from Udbhaṭasāgara (of unknown date) condemning lack of devoutness in both the Hindu and the Muslim, communities:

न सन्ध्यां सन्धत्ते न नियमितनमाजान् कुरुते
न वा मोञ्जीवन्धनं कलयति न वासुन्नत-विधिम् ।
न रोजां जानीते व्रतमपि हरेणैव कुरुते
न काशी मक्का वा शिव शिव न हिन्दुर्न भवनः ॥

Thus, India has inherited this proud and noble heritage of ‘Harmony’ and Tolerance nurtured for centuries together. Dara Shikō who had met a death of a शहीद had left for us the power of tolerance to face the ugly face of religious fundamentalism or communal disharmony even today.

This heritage has been carried forward by the litterateurs of India irrespective of Province, language, religion, caste or creed.

So the Mother India says in Ramākānta’s play दाराशिकोहीयम् — where this ‘quest’ for harmony is manifested

“अहं भारतदेशोऽस्मि । अनेकेषु राजर्षिषु अन्यतमो मत्पुत्र आसीत्.....दाराशिकोहः यः सङ्कीर्णतां परिहाय उदारतामेव प्रचारयामास, यो हि प्रभुतमपि प्राप्य प्रमत्तो नैव सञ्जातः.....
etc.

Contd. ... 11

- 12 -

पण्डितराजीयम by रमाकान्त शुक्ला, 'अनारकलि' by V. Raghavan deserve mention in this context

We can recall Aurobinda—

"All problems of 'Existence' are essentially problems of Harmony"

Or Tagore who says—

केह नाहि जाने कार आह्वाने कत मानुषेर धारा
 दुर्वार स्रोते एल कोथा हते, समुद्रे हल हारा।
 हेथाय आर्य, हेथा अनार्य, हेथाय द्राविड़ चीन —
 शक-हुन-दल-पाठान-मोगल एक देहे हल लीन।
 दिवे आर निवे, मिलावे मिलिवे, यावे ना फिरे —
 एइ भारेतर महामानवेर सागरतीरे ॥
 एसो हे आर्य, एसो अनार्य, हिन्दु-मुसलमान।
 एसो एसो आज तुमि इराज, एसो एसो खूस्तान।
 एसो ब्राह्मण, शुचिकरि मन धरो हात सवाकार।
 एसो हे पतित, होक अपनीरति सव अपमानभार।
 मार अभिषेके एसो एसो त्वरा,
 मङ्गलघट हय नि ये भरा
 सवार-परशे-पवित्र-करा तीर्थनीर —
 आजि भारतेर महामानवेर सागरतीरे ॥

Or in Nazrul Islam's poem—

मोरा एकइ वृन्ते दुइटि कुसुम — हिन्दु मुसलमान

Thus the quest for Harmony has always been inseparably linked to Indian soul and soil for centuries together.

R. Sachchidanandan

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समा सन्निधिषे प्रसिद्धे श्लोके —

अहं च त्वं च राजेन्द्र लोकनाथबुधो वदि।
बहुव्रीहिरहे राजन् त्वञ्च तत्पुरुषो मतः॥

राजेन्द्रकश्चै — लोकनाथो नाथः, तत्पुरुषो वसमासः

मत्पश्ये — लोकनाथो ब्रह्म, बहुव्रीहिसमासः

Paving the way for the future in many
in many.

✓ सिकं स्वल्पे प्रसिद्धिम् — तैत्तिरीय आरण्यक 10.63;
अनुवाक 1, 75.30

नाथिल सत्यात्परो धर्मः — अनु 141.160

✓ भाषित सत्यात्परं तयः, योऽन्तरात्पुत्राणि 417
स्वत्पान्ना प्रसिद्धिम् तैत्तिरीय 1.11-

✓ उज-
सर्वे धर्मो व्यजमरीलिम् प्रसिद्धिम् 4.105

✓ यो ह्येव शुचिः स हि शुचिः
अहं शौ च परं स्मृतम् अनु 5.106

मिष्टा दृष्टिः स्वल्पम्

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समास्तुतिषु प्रसिद्धं श्लोकः —

अहं च त्वं च राजेन्द्र लोकनाथबुधो नदि।

बहुव्रीहिरहं राजान् त्वं च तत्पुरुषो मतः॥

राजेन्द्रकेशे — लोकनाथो नाथः, तत्पुरुषो वसमाख्यः

मतपेशे — लोकनाथो ब्रह्म, बहुव्रीहिसमाख्य

सुभाषितानि

अत्रोप्यते शिला शैले यत्नेन महता यथा

निपात्यते क्षणेन च तथा इत्युक्तं दोषयोः ॥

[अस्मार्थः — यथा शिला पर्वते महता काठिन्येन प्रयत्नेन

अत्रोप्यते परम् अत्यन्तसरलतया अथवा पातयितुं शक्नोते तथैव

आत्मनि गुणा महता काठिन्येन प्राप्नोति, दोषा इव
क्षणेन उत्पद्यन्ते ।]

नारीवृत्तवराणि वदामि

सुसहितशालीनः —

विद्याः समस्तास्तव देवि ! मेदाः

स्त्रियः समस्ताः स्फला जगत्सु ।

एवमेवैव पूरितमन्त्रमैतत्

मा ते सुततिः स्तव्यतरां करोति ॥

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं

न चेदेवं देवो न खलु कुशलः सपत्निलुमापि ।

अतस्तत्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि

प्रणतं स्तोतुं वा नथ महत्प्रयत्नः अभवति ॥

र-वा-र-वा-

Good Reader

प्रश्न - जो रुग्ण जो रुग्ण जो रुग्ण

उत्तर - हिलमुद् मिलमुद् मूलमुद् मालमुद्
जीन नीरोग रहता है ?

हरण / जो हिलकारी भोजन ग्रहण है, उसे सीमित मात्रा में लेता है
और समय पर लेता है।

Who is from from disease ?

Who have a healthy food in his house
and he is healthy and in his house.

मिल हिलकार विहार सेनी समीक्षकारी निषेध लेता है।
दाता समीक्षक परीक्षण परीक्षण आशुप सेनी चमकत रोगः॥
सीमित मात्रा में हिलकार (- लाभ-प्रद) भोजन और विहार
(हमने फिरने) का फलान करने वाला, जो च-समय कर
करा करने वाला, ऐन्डिग सुरा में आसक्तिहीन,
दानी, हिमती, स्व-बोलने वाला, दयालु तथा विशिष्ट
जाना का सिद्ध करने वाला नीरोग रहता है।

He who is always in a healthy state with some food
in his house (= minimum necessary for
sustenance) and also his movement in a
some manner, who acts with concentration,
who is not given over to some object or
is given to something, who is forgiving, kind-
hearted, compassionate and also a healthy
but every people remain free from disease.

निरोग भोजन निषेध लेता है

अस्वस्थ भोजन च लक्ष्य दोषः।

सर्वभोजनो नहि विनियमः

मुहुर्मुहुर्निषि विजेदभारः॥

जानी नकीने से अन्न यचता नहीं, आदिन कीने से भी
नही खराबी होती है। इसलिये भुज्यमान को चाहे कि नहि
आग (= भुज्य) का हानि के लिये छोड़-छोड़ करके
आर-आर करती रहे।

Who is not in a healthy state with some food
in his house (= minimum necessary for
sustenance) and also his movement in a
some manner, who acts with concentration,
who is not given over to some object or
is given to something, who is forgiving, kind-
hearted, compassionate and also a healthy
but every people remain free from disease.

again.

नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

तुम्हारे (= मरुटा) पीने वाला अभी कुछ नहीं पाता । तब से जब
 रोगा मारी मरुटी हो ले । ४ और देनासकों के लिये १५ मरुटा दिला-
 जाया । ५ । उसी तरह २० जो मरुटे मानवों के लिये लगे जाया ।

He who religiously studies Buddhism has no trouble
any time. The wise man knows that Buddhism
do not contradict. Just as it is not for good
things so is social ideal Buddhism for the
earth.

१२५० स्तुति गदात्मिका किं भीषणमिषेवर्जः।
 १२५१ : स्तुति गदात्मिका किं भीषणमिषेवर्जः।

क २० ५ खरले १. ६। १-५ (क) मो य द न के व र्जोः।
५ (६) १-५ ३०-५ (क) मो य द न के व र्जोः।

[illegible]

With what some diet when his a patient to do
with the disease? With no with some diet what his a
patient to do with the disease?

दिशान्ते (त) पि के इ (इच्छां) निशान्ते (त) पि के त् पयः ।
 मीजमान्ते पि के तातुं किं वैद्यस्य प्रयोजनम् ॥
 दिशान्ते (त) पि के इ (इच्छां) निशान्ते (त) पि के त् पयः ।

दिना- 31 सितम्बर पर- (= सित के पड़ने पर) दूसरे
पिसे, सुकड़ होने पर- जल, और मोजान के बाद मिला।
{किर} बैद्य का नाम?

At a close you should drink
milk + a glass of water and at a end of
exercise + a little. Then in the evening
physician?

उपस्थिति निरात्मकः ; प्रालम्भिक निर्या

फिजलि ८६ नरो वै प्राणरत्नेना नारी।

५० म नालि मालि दुर्ग शि च शुभ ॥ लाह-म नु यो

न लि पा ली पा वे दी न : स न क रोगे वि मुक्तः ॥

प्रता: उक्त जाल में नीचे से जा रहा है यदि मनुष्य नियम से
गाइसिया जाल पीता है तो वह - (मुक्तिमान, दुष्ट में गुरुदे
समान हो जाता है। उसे मुक्तियों नहीं पड़ती, बल्कि उस के मर्
न होते, वह सभी रोगों से मुक्त रहता है।

- (1) हेमन्तः खेदो न दाहे न च केदेम निचषेण का ।
इदमेव म हृः खं यद् गुणजासम लोलनम् ॥

१. मर्जी को देखे वाला तो दुःख भरे हुए है कि उसे जलाया जाता है
 २. जाता है या फिर जलाता है। उस के लिये तो एक से बड़ा दुःख
 ३. है कि रोगियों से उसे तोला जाता है।

It does not contain food or a-b. burn, but
or exhibit. In only contains a-b. burn, but
and good with for fruit (a kind of berry)

- (2) शान्ति मिलने न पुराने नैसर्गिक शक्ति प्राप्त हो।
 (नित्य) परम प्रदीप्त हो। स्वतन्त्रता में विलीन हो।
 कार्य-प्रणाली में ही प्रत्यक्ष रूप में ही प्रत्यक्ष प्रतीति मिले।
 शरीर-धर्म से तथा शक्ति-धर्म में (उद्धार) मिले।
 (तन्त्र) के प्रमाण प्रदान हो ही नही तब ही नही बन जाता।

Only one person is a real ascetic whose mind
glows with knowledge, body with wealth and peace
with herbivore and not a man who just does without
of an ascetic.

- (3) स्वरूपं हि मन्मथं यदपि त्वया नास्ति सा ।
मन्मथमपि सती 'लक्ष्मी' कुशला मुञ्चते स्वदा ॥

सुन्दर वंश यदि लम्बाई में भी हो तो भी दूसरों की
लम्बाई को रचना करो। स्वयं अद्वार होगा १५.४२ पाठ जाने वाली
लम्बाई में भी सुदा उपभोग करने हुए।

Digest a prospect of death, enough you may
be here for yet. The clever ones expect to always
even if a new element.

- (૧) ડકારમે તેજ રમણિગી શ્રી નમઃ શ્રી નમઃ જુનઃ જુનઃ
રમણિગી રમણિગી શ્રી નમઃ શ્રી નમઃ જુનઃ જુનઃ

ਘਰ-ਘਰ ਖਾਣੇ ਪਾਣੀ ਦੇ ਖਰਚੇ ਹੋਣੇ ਹਨ।
ਜੇ ਘਰ ਘਰ ਦੇ ਖਰਚੇ ਨੂੰ ਘਟਾਇਆ ਜਾਵੇ ਤਾਂ ਘਰ ਘਰ ਦੇ ਖਰਚੇ ਘਟ ਜਾਣਗੇ।

मुमादि च त्रुने न उरामनं कुसौहृदम् ।
 पुस्तक-च- त्रु देशं च दूरतः पवित्रमिह ॥

— महाभारत, शांतिपर्व, 139.73

च-उरामनं दूय मादिनं च नजयन्ति यथा नराः ।
 तथा पुरांस-ममदि नजयन्ति नरा मरम् ॥

— महाभारत, शांतिपर्व, 164.2.

यस्यो वेदेषु रूपं जगत्तः प्रतिलिखितं धर्मस्य प्रजा उदयवर्तिनी ।
 यमोऽयं वायमव्युदति धर्मस्य प्रतिलिखितं तस्माद्दुर्ममं च दामि ॥

— तैत्तिरीय ब्राह्मण, 10.62

इज्जाम्भयं न दानादि १०: स्तुतं दूतैः शम्भा ।
 उज्जाम्भयं इति मन्त्रोऽयं धर्मस्य विप्रसृताः ॥

— तिलोप देश, 1.8.

उज्जाम्भयं सोऽयं यदेतैकोऽपि न विदुते ।
 उज्जाम्भयं इति मन्त्रोऽयं धर्मस्य विप्रसृताः ॥

— तिलोप देश, 2.6 ③

उज्जाम्भयं इति मन्त्रोऽयं धर्मस्य विप्रसृताः ॥

— मुद्राराक्षस, 34.

सम्भ्रमः इति उज्जाम्भयं वपुराख्याति मेजामम् ।
 उज्जाम्भयं इति मन्त्रोऽयं धर्मस्य विप्रसृताः ॥

— महाभारत, 52

शिरसा शिरःकुलमालयं वृद्धिः शिला नृप उज्जाम्भयम्

— महाभारत, 4.2

धीरस्स दार चक्रे तृ करीषम्भे
 नामं उज्जाम्भयं वृद्धिः शिला नृप उज्जाम्भयम् ।

निवर्तितं ताम्रं निवर्तितं जलदौर्बल्यम्
 नर्वर्तितं ताम्रं निवर्तितं शीतलकारिणम् ॥

उज्जाम्भयं शिरःकुलमालयं वृद्धिः शिला नृप उज्जाम्भयम् ।
 उज्जाम्भयं इति मन्त्रोऽयं धर्मस्य विप्रसृताः ॥
 — महाभारत, 1.119.

निवर्तितं ताम्रं निवर्तितं जलदौर्बल्यम्
 नर्वर्तितं ताम्रं निवर्तितं शीतलकारिणम्
 उज्जाम्भयं शिरःकुलमालयं वृद्धिः शिला नृप उज्जाम्भयम्
 उज्जाम्भयं इति मन्त्रोऽयं धर्मस्य विप्रसृताः ॥

यावन्तः : वृद्धिः मां भवति यत्नतो ज्ञातमेव हि ।

यावन्तो ऽऽप्युः श्रुतिनां भूयान् पुत्रे पित्रुरेतत्तत् ॥

— ऐतरेय ब्राह्मण, १. ३३. १.

शरम्भते न रमन्ति विद्वन्मये न जीवैः

शरम्भते न रमन्ति विद्वन्मये न जीवैः ।

विद्वन्मये न रमन्ति विद्वन्मये न जीवैः ।

शरम्भते न रमन्ति विद्वन्मये न जीवैः ॥

— मु. ३. २. १७.

मां लभेत्तु यत्नतो भवति यत्नतो भवति ।

जानती जन्मभूतम् रमन्ति यत्नतो भवति ।

यत्नतो भवति यत्नतो भवति ।

शरम्भते न रमन्ति विद्वन्मये न जीवैः ।

यत्नतो भवति यत्नतो भवति ।

यत्नतो भवति यत्नतो भवति ।

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यत्नतो भवति यत्नतो भवति ।

— विद्वन्मये न रमन्ति विद्वन्मये न जीवैः ।

यत्नतो भवति यत्नतो भवति ।

— श्रीमद्भगवद्गीता, १. ३३. ३३.

यत्नतो भवति यत्नतो भवति ।

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यत्नतो भवति यत्नतो भवति ।

गीता ३. ३३. ३३.

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वसन्त
प्रजे स्वस्ति नवनीलचोरं
शोभाङ्ग नाम्नी च कुचूलकैरभ्र।
उनेयैः शेषैः जन्माजित पापचोरैः
— वीरगुणायैः पुरुषं नमामि॥

— राधाकृतध्वजचिन्तन, श्रीराधेश्वर, गोरखपुर
श्रीपृथ्वीराज,
प्यारीमोहन धरनाथके

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वैराग्य— तदेनामिदं तदादिभिरुत्तमायुःफलं
तदेव शुद्धं तदुत्तमं यन्मार्गः। त्वं सती त्वं पुमान्, त्वं पुमान्, त्वं पुमान्,
तदा ना पुमान्। नीलः यत्तु, इति तदेवोद्दिष्टाश्च,
तत्तुद्दिष्टः तत्तुद्दिष्टः तत्तुद्दिष्टः तत्तुद्दिष्टः तत्तुद्दिष्टः
उत्तमादिभिरुत्तमं विमुक्तेन नदीति, यत्तु जायमाने

मुक्तेनानि विश्वा॥
— शैवराज्यं यत्तुद्दिष्टः

Haradwar — Bijay Gaj'wala —

चौदहवां तिथि

Rakesh (Pharogea / 17th) मिरासिदा
20361221 मिरा

Dr. Nandita Basu

कुमारि च कुलं च कुलं कुलं कुलं ।
कुलं कुलं कुलं कुलं कुलं कुलं ॥

— महाभारत, शांतिपर्व, 139.73

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कुलं कुलं कुलं कुलं कुलं कुलं ॥

— महाभारत, शांतिपर्व, 164.2.

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— तैत्तिरीय ब्राह्मण, 10.62

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— तिलोपदेश, 1.8.

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— तिलोपदेश, 2.6 ?

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— मुद्राराक्षस, 34.

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— महाभारत, 52

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कुलं कुलं कुलं कुलं कुलं कुलं ॥

— महाभारत, 4.2

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— महाभारत, 1.119

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कुलं कुलं कुलं कुलं कुलं कुलं ।
कुलं कुलं कुलं कुलं कुलं कुलं ॥

— महाभारत, 1.119

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कुलं कुलं कुलं कुलं कुलं कुलं ॥

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8

यावन्तः प्रथिन्सं मोरगं कवन्तो जलवेदसि ।

यावन्तो उच्युः प्राणिनां भूयान् पुनः पितृरत्ततः ॥

— ऐतरेय ब्राह्मण, १. ३३. १.

प्रारम्भते न रन्तु नि दम नये न नीचैः

प्रारम्भ नि दम खिडला विरमान्ति मध्याह्ने

नि दमैः पुनः पुनरपि प्रातिहन्म मानाः

प्रारम्भ भुजम गुणा न केदिरियजन्ति ॥

— मुद्रा राक्षस, १. १७.

मां लभ्यते राउ मुच क्षेप्य मां लभ्यते ह्यप्यु (मनुस्मृति R-८-१)

जानती जन्मभूमि रच रचो दायि वारीयसी (R-८-१)

प्राथम्येन कलं लक्ष्य गिजुधेनु तुल्य कलम् ? R-८-१

रवः पार्थिव्यं कुनीलं पूजा हे विपराकिन्म

गृह्यन्ते हि इती सेत वृत्तं नाऽस्य न ना इतम् ॥ R-८-१

उपभोग्ये विषं विधा (R-८-१)

सुधा राजा तया उमा ? (R-८-१)

रुचीनां नैव च्या इजु तुष्टिल जालापथ गुजाम् (R-८-१)

स्वर्ग-लक्ष्म तुष्टिगि सर्वा म उतागे परम्पु ।

स्वर्गः चामानवा प्रोतु स्वर्गः स्वर्ग नन्दतु ॥

— विदुषो वरीय ५. ३५ Eng Trans?

मालासू नराला सुन्दरं नानु शोचन्ति काठिताः

— श्रीमद्भगवद्गीता, १. ... R-८-१

जलं नानु शोचन्ति- काठिताः (R-८-१)

नो नृते उच्यन्ते स्म स स्माम देवाः (R-८-१)

संस्मृति दोषगुणा भवन्ति (R-८-१)

पुष्टल्लोके चोक्तं चोदीमानं चोदीमानं चोदीमानं

स्वभावो दुरति उमः (R-८-१)

न ह्यं मेष्टे स्व देवाः उच्ये राधिक नन्देति

उच्ये चोक्तं उच्यन्ति नो उच्ये चोक्तं चोक्तं

गीता ३. ३३. Eng Trans?

आत्मा त्वं गिरिजा जतिः सहचरः प्राणाः शरीरं मम

In the long chain of the Vedic literature the Upaniṣads constitute the last part thus earning for themselves the alternative name the Vedānta, the end of the Veda. Upaniṣad having three components, upa, ni and sad means to sit, sad, ṣadl, with determination and faith, ni, near, upa (the teacher) who is to pass on the most secret of the secret knowledge, rahasya (=secret) thus earning for themselves yet another name of Rahasya. The Dhātupāṭha, the glossary of roots, of Pāṇini assigns three meanings to ṣadl (sad) viz; viśaraṇa, destruction, gati, to achieve^{one} and avasādana, loosening. Śaṅkara has tried to explain the term Upaniṣad in the light of all the three meanings of the root : Upaniṣad, according to him is that knowledge ^{which} that destroys ignorance (avidyā), leads to achieving the Brahmanhood and the loosening or the removal of the sorrows. The Upaniṣads are verily the texts that lead one from darkness to light, from ignorance to knowledge, and from mortality to immortality : asato mā sad gamaya, tamaso mā jyotir gamaya, mṛtyor mā amṛtaṁ m gamaya . Rightly has Deussen said about them that "On the tree of Indian wisdom, there is no fairer flower than the Upaniṣads. So enamoured was he with them that he said "the Upaniṣads have been the solace of life, they will be the solace of my death."

It is very difficult to decide about the exact number of the Upaniṣads and their date. The Mukṭikopaniṣad records their number to be 108. Each Upaniṣad is connected with some Veda or the other. Out of these 108 it is only 11 which are considered main : the Aitareyopaniṣad of the R̥gveda, Kena and Chāṇdigya of the Sāmaveda, Īśa and Brhadāraṇyaka of the Sūkṣma Yajurveda, Katha, Taittirīya and Śvetāśvatara of the Kṛṣṇa Yajurveda and the Prasna, Mundaka and Māṇḍūkya of the Atharvaveda.

The Upaniṣads were not composed at one time. Max Müller places them between 600 to 800 B.C. Many of the scholars do not agree with this. The general view is that all the principal Upaniṣads were already in existence before the Buddha. They seem to have been composed from time to time. Some are in prose, some are in prose and verse both. The style of prose of even those composed in prose differs. Prasna, Mundaka and Māṇḍūkya seem to be of later origin, their prose is more refined than the prose of the others, not pronouncedly different from the prose of the classical period. There is nothing unusual about that. They all belong to the Atharvaveda which itself is considered to be later than the other three Vedas.

V

The Concept of Fate in the Yogavāsishtha

There are frequent references to *daiva* and *puruṣakāra* in the *Yogavāsishtha*. In the very beginning of the work from canto V to canto X of the Mumukṣuprakaraṇa there is a fervent praise of *puruṣakāra* or human efforts. The idea of fate is presented there from a different angle. *Daiva* is *pauruṣa* itself, *pauruṣa* of earlier births. In the present life, therefore, a constant struggle is going on between the *pauruṣa* of the earlier births and the *pauruṣa* of this birth. The author of the *Yogavāsishtha* compares the struggle between the two *pauruṣas* to a close neck-to-neck fight between rams. Says he:

*dvau huḍav iva yudhyete puruṣārthau samāsanau*¹

He repeats the ram-simile at least thrice in these six cantos.

The author is definitely of the opinion that there is no fate. If there exists anything it is *pauruṣa* only. Just as any wrong done the other day can be rectified the following day/similarly the offset of the deeds done in previous births can be effected by the good deeds done in the present birth. Out of the two *pauruṣas*, the earlier and the present, the present *pauruṣa* is more powerful and can easily conquer the earlier just as a young man can overpower a child. The author is very forthright when he says: 'Fie upon those fools who believe in destiny, although it is a matter of their experience that it is their own efforts that accomplish things for them.

We see virtues are acquired by us if we put in efforts to realise the scriptures and keep company with the good. It is pointed out further that unlike fate, *pauruṣa* is a matter of our direct experience. *Daiva* or fate is merely a figment, a product of the imagination of the unwise. There is no such thing as fate. Whenever some one desires a thing and puts in adequate efforts for its realization he does obtain it, provided he does not stop half way because of exhaustion.² The *Yogavāsishtha* very lucidly puts forth its view about *daiva* and *puruṣakāra*. It compares *daiva* with the sky; *daivam ākāśarūpaṁ hi*.....³ which is nothing, a mere void, but still is given the name *ākāśa*. *Daiva* is merely a name given to a phenomenon which really does not exist. The author of the *Yogavāsishtha* does not mince matters when he declares unequivocally that fate is something substantial and active only to the unenlightened and that to the enlightened it verily does not exist:

*namu rāghava lokasya kasyacit kiñcid eva hi
daivam ākāśarūpaṁ hi karoti na karoti cait*⁴

It is a fact or facts, a thought, a resolution about doing an act or an act itself done in a previous birth which offers the much-needed explanations as to why an act accomplished in this life yields good or bad results. Or fate is nothing but a word of consolation said when one is faced with the good or bad results of a present-day act and is told that they are all due to the influence of some act done in a previous birth:

*puruṣārthasya siddhasya śubhāśubhaphalodayai
idamūtham sthitam iti yuktis tad daivam ucyaet
iṣṭāniṣṭaphalaprāptāy idam ityasya vācakanu
aśvāsanānāravaco daivam ity eva kathiyate*⁵

In these definitions and the other pronouncements of the *Yogavāsishtha* there appears an apparent contradiction. *Daiva* or fate is the good or the bad effect of the earlier actions. If it be so, how can fate be said to be nothing or non-existing. The *Yogavāsishtha* itself notices this contradiction and tries to resolve

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Dr. Shashiprasanna Kumar

प्रस्ताव

① संसद के माध्यम से 'अनुसूचित जाति' को लाभकारी योजनाओं में शामिल करने का प्रस्ताव - देश के विकास के लिए संसद के माध्यम से 'अनुसूचित जाति' को लाभकारी योजनाओं में शामिल करने के लिए प्रस्तावित किया गया है।

② संसद के माध्यम से 'अनुसूचित जाति' को लाभकारी योजनाओं में शामिल करने के लिए प्रस्तावित किया गया है।
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① C.B.S.E. के माध्यम से 'अनुसूचित जाति' को लाभकारी योजनाओं में शामिल करने के लिए प्रस्तावित किया गया है।

② इन सभी 'अनुसूचित जाति' को लाभकारी योजनाओं में शामिल करने के लिए प्रस्तावित किया गया है।

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② शैवमत शैवों के मतों में उत्तम है
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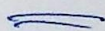
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3 years expires

22 Nov, 2003

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Shanar. Chandre

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भारतीय उच्च अध्ययन संस्थान, शिमला
INDIAN INSTITUTE OF ADVANCED STUDY, SHIMLA

क्रोधपरिहारा

सर्वत्र मा मनुष्येण मनुष्यवत्त्वं मनु -
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आरं शब्द परिधत्स्व वाक्का भावानुष्ठीमा-
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INDIAN INSTITUTE OF ADVANCED STUDY, SHIMLA

1954-55

Dr. B. S. Puri

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Dr. B. S. Puri

दुःखं हि मेव ज्ञायामास न मोक्षित्य लिखति ।
 यो मर्यादां समाश्नोति स तदुपश्रिताति
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INDIAN INSTITUTE OF ADVANCED STUDY, SHIMLA

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From:	Gemes@mab.ph.hu
To:	Issarin@del3.vsnl.net.in
Subject:	Re: Accreditation of Bhaktivedanta Theological College
Date:	Monday, November 17, 2003 6:45 pm

Dear Mr Shastri!

Our financial department informed us that the payment would be on its way to you if you had filled all the questions of the contract right. Unfortunately, you specified the same address for your bank and for yourself and the handwritten swift code is unreadable. Please let us know the exact name, address and SWIFT code of your bank as soon as possible.

Thank you

Attila Gémes

On 11 Oct 2003 at 8:48, Shalini Sarin wrote:

- >
- > Dear Mr. Attila Gemes,
- > Thank you for your kind e-mails and the Agreement Forms which I shall mail together with the
- > Professional Opinion Forms that were transmitted to you earlier through e-mail.
- > I am sorry for the delay.
- > With regards,
- > Yours Sincerely,

Satya Vrat Shastri

Gémes Attila

Szakreferens
Magyar Akkreditáció - Rész
H-1146 Buda-

The mind is not a mirror for reflecting the external world in human beings only, but it extends even to some lower animals. In an interesting case even an elephant is capable of self-compassion, as he weeps among his elephants!

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Telephone number No. 2- 33 6644
Compliment No. 214

सरोज शिवालय

उद्योगिक प्रशिक्षण

18 नवंबर 1987

दात्रा प्रेम शर्मा

Ramachandran

Bangalore

मोती प्रेम शर्मा वस्तुतः लाली को ही ला विधि-
प्रमाण

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A-1111 Palm Court

Brookfield

Kuala Lumpur 50470

Malaysia

Tel. (00-603) 22749727

rajaram@yaho.com

Mobile : 00 6012 354 7780

निर्णय वदामि नो विद्वान्चरु एव

उक्तो ऽपि शरीरेण उच्यते नास्ति चेत्तदा

यावज्जानो ऽयं धरती यथावत्

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(1)

Morning Before work-time

आत्मा त्वं गिरिजा भक्तिः सहचरः प्राणाः शरीरं हम्
पूजा ते विषयो पभोग रचना निद्रा समाधिद्वयम् ।
संचारः पदयोः प्रदक्षिण गतिः, स्तोत्राणि सर्वा गिरौ
यद्यत्कर्म करोमि तत्तदुत्तमं शोभे ॥ पदं भो रहम् ॥

Night- Bed-time

करचरणकूर्त वा कर्म वाक्कायज वा
श्रवणस्पर्शन वा मानसं वाऽपराधम् ।
विहितं भविष्यति वा सर्वमेतत् शुभम्
शिव, शिव, करुणाब्धे श्री महादेव, शोभे ॥

महाकविः कमरपोतज्ञः चिंतगुः सूर्यनायक राव
उत्तम, वेकुण्ठपुरकुलो, नगराल, नामूलसौधबु
डो-

पल, मंदारवनौ तशमृतसरः प्रांतदुकांतोपलो - ।
तलपर्यं करमाविनोदि यगु नापन्नप्रसङ्गं मि -
ह्वल नागैः ह्वमु, पाहि पाहि, यन, गुर्यालिं चि
संशयै ॥

सिंहिकं जेषादु, शंखचक्रयुग्मं जे दोवि संधिपदे -
परिवारम्भुन्, जीरुभृगपतिं बर्हिपडाकर्णिकी -
तरधम्मि लम्भु, जल्लोत्तु विवाहप्रोत्थित श्रीकुचो -
परिचेल्लं चेल्लमैन वीडु गजप्राणा केनासहिसे ॥

Indonesia is a large archipelago comprising some
over a thousand islands, big and small. The ancient
inhabitants crossing over to the archipelago from
the Southeast of China around 1500 B.C. and have
come to be classified as Malays, a mixed race.

There has been a long contact between India and Indonesia.
Java is the Sanskrit name of the island of Java. The
mention in the Ramayana

लोकेऽस्मिन्नुत्तरेण भारत्येण आरुण्योऽपि दुर्लभः ।

द्विष्यन्ति सप्तर्षिर्दक्षः शत्रो राजा तथाऽमरः ॥

(1) लोके उत्तरेण पश्येन्मरुते दक्षमेघेन ताम् ।

प्रदक्षिणं च कुर्वीत तथा ह्यर्जुनो ह्यथ ले ॥

18. 51-12.

महर्षिः कर्मणः ॥ १६ ॥

End by K. Sankariva Sankar

Tiruvannam, 1929.

अथ गान्धर्व-चतुष्टयम् शत्रुमैवति श्लोकः ।

शत्रुमैवति शत्रुमैवति शत्रुमैवति शत्रुमैवति ॥

विदुर्मैवति-देव-रत्नं राजा ह्यमिललेखः ।

तस्मात् शत्रुमैवति शत्रुमैवति शत्रुमैवति ॥

18. 49-50.

The gamelan music, wayang dance, age-old Balinese
 dancing

Hindu festivals

Ngapi, the Hindu New Year or a day of complete silence
 is spent on prayer and meditation. No fire is lit, no
 work or travel done and no one leaves home.

The day of Ngapi, in contrast, is the quietest day
 on the island of Bali. There are no games and music
 are banned at every crossroad to appease the demons
 believed to reside there. Then, as darkness falls,
 everyone comes out in the streets and uses loud songs,
 signals and flaming torches to chase away any remaining
 demons.

Having thus chased away all spirits, on the day
 of spent in total silence, Ngapi, in the hope that any
 returning demons will be tired and into believing that
 Bali is clear and peaceful.

Galungan is an ^{important} festival period in Bali,
 although it is not a religious festival. Galungan
 lasts for ten days when the gods and revered
 ancestors return to earth. The Balinese spend long
 hours making intricate decorations and place them
 on road sides & entrances of temples and homes
 offering. In the temples the most elaborate and
 exciting religious productions take place simulta-
 neously throughout the island of Bali.

In the world there are eight kinds
 of people: a Brahman, a cow, a pig, a dog,
 a chicken, a man, a woman, and a
 king as the eighth.

Harmonika

Samir

XVIII. 55.

एको धर्मः परं श्रेयः क्षमैका शान्तिरुत्तमा।

विद्यैका परमा धर्मिरद्वैतैका सुखान्वहा ॥ ५२ ॥

२

द्वाविमौ प्राप्तौ भूमिः स्वौ विहरामानिव।

राजानं चाविरोद्धारं ब्रह्मणं चाप्रवाप्सि नम ॥ ५३ ॥

द्वे कर्मणी नरः कुर्वन्निहिं हलोके विरोचते।

उज्ज्वलं परुषं क्षिप्रं दसतोऽनर्चयंस्तथा ॥ ५४ ॥

द्वाविमौ पुरुषव्याघ्र परप्रत्ययकारिणौ।

स्त्रियः नामितकामिन्यो लोकः पूजितपूजाकः ॥ ५५ ॥

द्वाविमौ कष्टौ तीक्ष्णौ शरीरपरिशोद्धिणौ।

अश्वाधनः कामयते अश्च कुप्यत्यनीश्वरः ॥ ५६ ॥

द्वावेव न विराजेते विपरीतेन कर्मणा।

गृहदशश्च निराश्रमः कार्यकांश्चैव मिथुनः ॥ ५७ ॥

द्वाविमौ पुरुषौ राजान् स्वर्गस्वोपरि गच्छतः।

उज्ज्वलं क्षमया युक्तो हरिश्चरश्च प्रदानवान् ॥ ५८ ॥

न्यायाभातस्य द्रव्यस्य बोधव्यौ दानतिष्ठौ।

उज्ज्वले इरिष्यतिश्च दात्रे चाप्रतिपादनम् ॥ ५९ ॥

दाकस्मासि निनेष्टव्यौ गले बध्ना बृढां शिराम्।

धनन-तमदातारं दारिद्र्यं चातपस्विनम् ॥ ६० ॥

द्वाविमौ पुरुषव्याघ्र सूर्यमण्डलमेदिनौ।

पारित्राज्यं योगयुक्ताश्च रणे चाभिमुखो हतः ॥ ६१ ॥

३

उभोदाया मनुष्याणां श्रूयन्ते भरतर्षभ।

ननीमान् मध्यमेऽश्रेष्ठ इति वेदाविदो विदुः ॥ ६२ ॥

त्रिविधाः पुरुषा राजा हनु-तमा धममध्यमः।

नियोजयेन्ना धावतां स्त्रिये विधेयैव कर्मसु ॥ ६३ ॥

प्रह एकाधमा राजान् भार्गवा दासस्तथा सुतः।

यन्ते समभिगच्छन्ति अरस्य ते तरुम तद्धनम् ॥ ६४ ॥

हरणं च परस्वानां परदारामि नश्निम्।

सुहृदश्च परित्सागस्त्रयो दोषाः क्षमावहाः ॥ ६५ ॥

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त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
 कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत् ॥ ६६ ॥
 वारप्रदामं राज्यं च पुत्रजन्म च भारत ।
 १। क्रोश्च मोक्षणं वृत्क्षालं श्रीरगे चैवं च तत्समम् ॥ ६७ ॥
 भक्तं च भजमानं च तत्कारमीति च वादिनम् ।
 श्रीनेताम् शरणं प्राप्ताम् विषमैऽपि न सन्त्यजेत् ॥ ६८ ॥

४

चत्वारिंशत् महाकलेन
 वज्रयन्त्राहुः पाण्डितस्तानि विधात् ।
 प्रलयप्रसौः सह मन्त्रं न दुर्या-
 ण न दीर्घसूत्रे रमसे श्चरणे ॥ ६९ ॥
 चत्वारिंशत् तेषां गृहे वसन्तु
 । श्रियाऽमिजुष्टस्य गृहस्थधर्मे ।
 वृद्धो रातिरवसन्नः कुलीनः
 स्वस्वादारिद्र्यो भगिनी चानपत्या ॥ ७० ॥
 चत्वारिंशत् महाराज स्वस्वकानि वृहस्पतिः ।
 वृत्क्षाले त्रिदशेन्द्राय तानीमानि निबोध मे ॥ ७१ ॥
 देवतानां च सङ्कल्पमनुमात्रं च धीमताम् ।
 विनयं वृत्त विद्यानां विनाशं पापधर्मिणाम् ॥ ७२ ॥
 चत्वारिंशत् अमिजुष्टस्य गृहस्थधर्मे
 भयं प्रयच्छन्त्यममृ-प्रधानतानि ।
 मानाग्निहोत्रमुत्तमानमानं
 मानेनाधीतमुत्तमानयरा ॥ ७३ ॥

५

पञ्चाङ्गमो मनुष्येण परिचर्यः प्रयत्नतः ।
 पिता माताऽग्निरात्मा च गुरुश्च भरतर्क्षम् ॥ ७४ ॥
 पञ्चैव पूजयेत्तुल्ये यशः प्राप्नोति केवलम् ।
 देवान् पितॄन् मनुष्यांश्च मिश्रूतलिखि पञ्चमान् ॥ ७५ ॥
 पञ्च त्वाङ्गुगामिध्यान्ति यत्र यत्र गामिध्यासि ।
 मित्राण्यमित्रा मध्यस्था उपजीव्योपजीविनः ॥ ७६ ॥
 पञ्चोन्मिषस्य मर्त्यस्य द्विष्टं चेदेकमिन्द्रियम् ।
 तालोऽस्य स्त्रवलिप्रशा वृतेः पात्रादिवोदकम् ॥ ७७ ॥

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षड् दोषाः पुरुषेणोऽ हातव्या भूतिमिच्छता ।

निद्रा लब्धी भयं क्रोधः प्रालम्भ्यं दीर्घसूत्रता ॥ ७८ ॥

षडिमान् पुरुषो जातुद् मित्रां नावमिवार्णवे ।

प्रवक्तार मान्वाय मनधीयान् भूतिविजम् ॥ ७९ ॥

प्रशस्तिरं राजानं भार्या चाप्रियतादिनीम् ।

ग्रामनामं च गोपालं वननामं च नापिलम् ॥ ८० ॥

षडेव तु गुणाः पुंसा न हातव्याः कदाचन ।

स्वयं दाममनालस्य मनसूया क्षमा धृतिः ॥ ८१ ॥

प्रशस्तिमो नित्यमरो गिता च

प्रिया च भार्या प्रियतादिनी च ।

वश्यश्च पुत्रोऽर्थकरी च विद्या

षड् जीवलोकस्य सुरगानि राजान् ॥ ८२ ॥

षण्णामात्मानि नित्यमा भैश्चर्यं योऽ विगच्छति ।

न स जायैः कुतोऽनर्थैर्मुञ्ज्यते विजितेन्द्रियः ॥ ८३ ॥

षडिमे षट्पु जीवान्ति स्वप्नो नोपलभ्यते ।

चौराः क्रमते जीवन्ति व्याधितेषु चिकित्सकाः ॥ ८४ ॥

क्रमदाः कामयानेषु यजमानेषु याजकाः ।

राजा विवदमानेषु नित्यं मूर्खेषु चण्डिताः ॥ ८५ ॥

षडिमानि विनश्यन्ति मुहुर्लभनवेक्षणात् ।

गानः सेवा वृषिभार्या विद्या वृषलसङ्गतिः ॥ ८६ ॥

षडेते ह्यवमन्यन्ते नित्यं पूर्वोपकारिणम् ।

प्रोच्यन्ति शिषिताः शिष्याः कृतदाराश्च मातरम् ॥ ८७ ॥

भारी विगतक्रमास्तु कृतार्थश्च प्रयोजनम् ।

भावं निरलीङ्गान्तरा प्रालुलाश्च चिकित्सकम् ॥ ८८ ॥

प्रारोत्रममान् पुममविप्रवासः

साक्षिर्निष्पैः सह संप्रशो वाः ।

स्वयं प्रत्य मा वृत्तिरभीलवासः

षड् जीवलोकस्य सुरगानि राजान् ॥ ८९ ॥

इष्टिष्टिणी न सन्तुष्टः क्रोधतो नित्यशङ्कितः ।

परमात्रमोषजीवी च षडेते नित्यदुःखिताः ॥ ९० ॥

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स्वप्न दोषाः सदा रात्रौ हातव्या व्यसनोदयाः।

प्रायशो भवेन्निरश्मन्ति धृतमूला उद्वीरवराड ॥ टी१॥

सिन्धो ५३३ मृगमा पानं वाक् पारुष्यं च पञ्चमम्।

महच्च दण्ड पारुष्यमर्थदूषणमेव च ॥ टी२॥

८

५५० पूर्वनिर्मितानि नरस्य विनाशोपपत्तः।

प्राकृतान् प्रथमं द्वेष्टि प्राकृतैश्च विरुध्यते ॥ टी३॥

प्राकृता स्वानि चादने प्राकृतांश्च जिघांसति।

रमते निन्दया तेषां प्रदांसां नाभिनिन्दति ॥ टी४॥

नेनान् स्मरति शृङ्गेषु काचित्शचात्मस्मृति।

एतान् दोषान्नरः प्राशो बुद्ध्या बुद्ध्या विसृजयेत् ॥ टी५॥

५५१ निमित्तानि हर्षस्य नवनीतानिभारत।

वर्तमानानि हृष्यन्ते तान्मेव स्वसुरान्यपि ॥ टी६॥

रुकागमश्च सरणिमिहंश्चैव धनरागम्।

पुत्रेण च पारिवर्तनं सन्निपातश्च भेषुने ॥ टी७॥

स्वमये च प्रियालापः स्वमूर्ध्नेषु स्मृन्ति ॥

५५२ प्रेतस्य लाभश्च वृजा च जानसंरुदि ॥ टी८॥

५५३ गुणाः पुरुषं दीपयन्ति

प्रसा च क्रोधश्च च दमश्चातं च।

परानुमश्चाबहु भार्षिता च

दानं यथाशक्ति धृतशता च ॥ टी९॥

९

नलङ्कारमिदं नेष्टु त्रिस्थूणं पञ्च साक्षिकम्।

शेखराधिष्ठितं विडम्ब्यो वेद रूप परः कविः ॥ १००॥

१०

दश धर्मं न जानन्ति धृतराष्ट्र निबोध तान्।

मानः प्रमत्त उन्मत्तः शान्तः कुक्षो बुभुक्षितः ॥ १०१॥

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८८२ भाग २ च ९ वें अध्याय मी लक्ष्मी च लेख ।

१८-१८८९ च १८ वें अध्याय मी लक्ष्मी च लेख ॥ १८२ ॥

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- (34) मित्राहिविक्लवे नैव मौलमृत्युकलंतका।
 स्वमितकलं ग्राहं वर्जयित्वा द्विवह्वलम् ॥ सुख. 16.24.
 (इह लोके न सुखी न विद्वान् न धनवान् न सत्त्ववान् न विद्वान् न सुखी न विद्वान् न धनवान् न सत्त्ववान्)
- (35) W n 20 10 11 6 सुखी न — which show him magnanimity
 सुख. 19. — 22-33.
- (36) य इत्यु द्विक्लवं सत्तं मर्त्यः स्वस्तं स्वस्त्युधारकेण।
 अमुलकादौ दूतः स्वस्त्यु दूतो न धर्महीनि ॥ सुख. 20.18.
- (37) अशमश्च क्षमा नैव अशमश्च विववादिता ॥
 अशमश्च क्षमा नैव अशमश्च विववादिता ॥ सुख. 21. 14-15
- (38) न यस्तु शश-शो गृहीतो न न दूतौ न धर्महीनौ ॥ सुख. 25. 20
- (39) प्रथमं मरणं माया मर्त्ये नैव विद्यमानं चकते, सुख. 32. 9.
- (40) अथवा न शक्यते प्रसादात् प्रसादेकापि सतस्त्वत्तत्।
 पचत्येनं तथा फालो दूतामा प्रमेवो द्युयमा ॥ सुख. 32. 13
- (41) धर्मो नैव गृह्यते धर्मो यदा हृतमसूदुराम्।
 अथ धर्मो गृह्यते धर्मो लदा तिल्युः उवर्तते ॥ सुख. 35. 14
- (42) अथ धर्मो गृह्यते धर्मो लदा तिल्युः उवर्तते। सुख. 61. 25
 निवृत्त्यते?
- (43) एत सुहृदो विववार्थं दीनमसूदुराम्।
 एत सुहृदो विववार्थं दीनमसूदुराम् ॥ सुख. 63. 27.

43

28

26

(35)

20

(5)



(4)

8(20) मा हि प्रकृष्टाः प्रेक्षन्तो प्रेक्षन्तो हीनरे जनाः। पुनर, 68.22
 Wanda १० पुनरीव तत्र राम
 Max- मलिमा शीतलानि लुप्राः पण्डितश्चास्ति राक्षसः।
 एकजोमां प्राकृतां लुकि — पुन, 2.4.

(21) सर्वे चण्डस्य मिथ्याति, पुन, 2.19

(22) मान्यमूलं च विजयं प्रकरोति मनस्विनः, पुन, 6.5

(23) शीतलश्च चिल आलेन गच्छता ह्यपगच्छति पुन 6.4.

(24) लट्टे तो मन्त्रयित्वा यः यमिरिहमात् प्रवर्तयत्।
 दैवे च पुरुषे मरुतं तमाहुः पुरुषोत्तमम्॥ पुन, 6.8.

(25) प्रवरश्च प्रणिता प्राणा रक्षितव्या यथाकलम्, पुन. 9.14.

(26) प्रमत्तोऽपि मुचेतु दैवेन प्रहृष्टो च।
 निजुमाहता तस्मिन् पान्ति परिक्षिप विपिनो वृताः॥ पुन, 9.9.

(27) यः पश्यत्येव को योनिं यमोऽपि मिथ्यायोजितः।
 पुनः चापरेण पश्यति स न वेद न यमको॥
 यप्यहं च नृपेण प्रसमीक्ष्य विद्वान् कलम्।
 द्विद्रुममे प्रकथ्यते योऽयस्य स्वमिव द्विजाः॥ पुन, 12.32-33

(28) कथा लुपुहृष्टानाम् प्रवर्तस्व मडाकले, पुन, 13.4.

(29) शान्तिस्वभावा वरुणस्य — पुन. 16. 3 — 13

(30) शुभमाहं पुरुषा राजमूलतं विप्रनादिभः।
 अस्मिन् यदस्य न यत्तस्य स्वकता श्रोता च हृष्टाः॥ पुन. 16.21
 (विभीषण 'न यत्तस्य स्वकता श्रोता च हृष्टाः')

(31) शूराश्च कलकलश्च दृष्टारश्च नरा रणे।
या शासि वन्मा उ स्त्री दन्ति यथा बालु द सैनको॥ पुन, 16.24

(32) परान्तमात्रे हि गतामुषो नरा
 हिंसां न गृह्णन्ति सुहृदिरीरिसम्॥ पुन, 16.26.

(33) प्रकाशश्चायसामोऽपि न शक्यो विनिगूह्यतुम्।
 यथा हि विनृणोत्येव भावमेतानि नृणाम्॥ पुन. 16.64.

रामः श्रीशिवस्य भक्तो वा न ज्ञेयं तस्मै नमः, युद्ध १।१

सागरे चान्दने करीत निवे शेष मनुश्रवण ॥

संयुक्त मनेरवा स्वरूपमः संयुक्त च नाना स्वरूपा।

वा. पु. वा. रत्ने लम दुश्कल ला. रा. र. ल. म. कु. वे || य. छ. ५. ११५-६

Beauty of life described TSD in JES, 1971 (2)

१२००-१४०० ईसवी, पृष्ठ, नं० १७. ३५-३६,

वा. ११-५ मो. नं. प्रत्यय इत, युद्ध 36, 14

प्रो. धर्मराज सिंह जी: स्मरण में प्रवेशन के प्रश्न. 40.8

अनुशासन विधिरतः लेखा का सी लक्षमा गम्भीर । सुख ५१.५९.

58. 47.14

पिपेदक जगता दिनीत सुद्ध. ५२७, पलाफा दवाजिभोरथा, ५६६६.

53. 53.5

उद्यम शिरोधार्यः महानि- शिखराणि च । गुह्य. ५२, १२

54 - 55, 20.

Describe Dr. Roma's physical features by 517 in 2000
on knowing his false identity. Yes 48. 9-13

मा. ए. पी. ए. २४५२७.

Character of Rana at Lake Simcoe fall given as follows:

58-5912

यन्मया न चृता राजा राक्षसाणां विभीक्ष्णः ॥ युद्ध. ५१.२॥

ਮੇਰੀ ਜੀਵਨੀ ਅਤੇ ਮੇਰੇ ਉਲਟੇ ਦਰਸਾਉਣਗੇ।

प्रदर्शन: २००० + २००० = ४०००

[illegible]

विष्णु चारुणेश्वरः मन्त्रः रजितु गौरी गुह. 52.4.

49 $\frac{513}{4} \times 100 = 12825$ 38. 54.14

41. 211, 214, 411, 414, 57. 32

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विगारण्य मम वीर्य रस्य शुद्ध. 59.64

शिवरसो ज्ञातुं तदा सौमित्रेस्त्वा तिलोऽपि कलामाज्जरे।

विष्णो रभीर्गोद्वयस्य सा सा लमानं प्रत्यगुस्मरन् ॥ शुद्ध. 59 110, 120

रमन्तुं पश्चिम आठानां विष्णवे राक्षसेश्वरः। शुद्ध. 60.3.

पालान्तक्य क्रमोपमं शुद्ध. 61.94.

यो वलं वीर्यद्वयं मानुष्यको विचारितः ॥ शुद्ध. 63.4.

= परिणामः

विभवं वायुशमं दृष्ट्वा यदुक्तं तच्छ्रीकलाम् ॥ शुद्ध. 64.23

स यदुक्तोऽकनी लेखुः सा हा मयोपकल्पते। शुद्ध. 63.2)

Handwritten text in Devanagari script, likely a list or index, with several lines of text and a horizontal separator line. The text is faint and difficult to read.

१. ...
२. ...
३. ...
४. ...
५. ...
६. ...
७. ...
८. ...
९. ...
१०. ...